


GRADED LESSONS
ON THE
CATECHISM

GRADE VIII



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GRADED LESSONS

ON THE
CATECHISM

TEXTBOOK FOR GRADE EIGHT

GRADED LESSONS FOR THE SUNDAY SCHOOLS

Published by the Augustana Synod.

A series of textbooks for the Eight Grades, with the Catechism as the basis for the entire course; illustrated and amplified by stories from the Bible, and systematically adapted to the needs of the various ages of childhood. Both material and method conform to the recognized standards in modern education.

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GRADED LESSONS

ON THE

CATECHISM

BIBLE HISTORY AND SCRIPTURE SELECTIONS

GRADE VIII

INTERMEDIATE DEPARTMENT

OF

SUNDAY SCHOOLS

BY

GEORGE A. FAHLUND

PUBLISHED BY

THE AUGUSTANA SYNOD

AUGUSTANA BOOK CONCERN

ROCK ISLAND, ILL.

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Fifth Edition

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ROCK ISLAND, ILL.

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1931

PREFACE.

This is the sixth volume, or Grade VIII, for the Intermediate Department.. This volume of lessons has been prepared in accordance with the system of grading adopted by the Augustana Synod in 1922. The course of instruction is divided into four departments—Beginners', Primary, Intermediate, and Confirmation. However, the grades begin with the Primary Department and run through the Intermediate, eight grades in all.

In the Intermediate Department, we have followed a plan of uniform courses, with the Catechism as the basis of the entire plan. The lessons in all grades have the same doctrinal element on a given Sunday. The Catechism is divided into six separate volumes—one volume for each grade, containing fifty-two lessons (including six special), one lesson for each Sunday.

In Grades V, VI, VII, and VIII, the Catechism text used is that adopted by the Augustana Synod in 1922. The corresponding numbers of the questions in the Synod's Explanation are given in brackets after each question. The Bible History used in grades VII and VIII is the Augustana Synod's, published by the Augustana Book Concern, 1898. However, many of the Stories have been re-written, and all have been re-arranged.

In preparing this series of lessons, the author appreciates the valuable suggestions received from John W. Horine's "The Catechist's Handbook"; Gerberding's "The Lutheran Catechist"; Joseph Stump's "Explanation of Luther's Small Catechism"; H. P. Grimsby's "Graded Lessons on the Catechism"; Rev. George W. Lose's "Catechism Bible Narratives"; Adolph T. Hanser's "Book of

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GEO. A. FAHLUND,

Sunday School Secretary of the Augustana Synod.

Rock Island, Ill., 1923.

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SUGGESTIONS.

1. The teacher should study each Bible Story in connection with the brief note appended to the lesson, which suggests the main thought to be emphasized. The teacher should also follow all Bible references and read the Story as given in the Bible. It is absolutely necessary that the teacher knows the Catechism well.
2. The Bible History is studied in its chronological order, but whenever the ethical and doctrinal facts, embodied in the Bible Story, are applicable, they should be used to illustrate the Catechism.
3. All the pupils in the class should study the same lesson, and the pupil who has been absent one or more Sundays should be assigned the same lesson as the other members of the class. Lessons that have been missed should be made up by pupils in addition to the regular class work.
4. The pupils are to turn in written answers to the questions on the Bible story, and are also to memorize the Catechism part.
5. Proceed with the lesson for the day by asking the pupils to recite the parts to be memorized. Then go on with your Bible story. Always endeavor to draw the hearts of the pupils to Christ.
6. Each class should consist of not more than six pupils, and boys and girls should be enrolled in separate classes.

INTRODUCTION.

LESSON 1.

THE BIBLE.

1. *What should be our chief concern in this life?* (1)

Our chief concern in this life should be that we might be saved.

Seek ye first his kingdom, and his righteousness.
Mt. 6. 33.

For what shall a man be profited, if he shall gain the whole world, and forfeit his life? Mt. 16. 26.

God would have all men to be saved, and come to the knowledge of the truth. 1 Tim. 2. 4.

2. *Where do we receive the true knowledge of God?* (4)

In the Bible.

From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Tim. 3. 15.

3. *What is the gospel?* (8)

The gospel is the glad tidings that God in His great love sent His Son, Jesus Christ, into the world to save sinners.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life. Jn. 3. 16.

JOHN THE BAPTIST IS ANNOUNCED.

Lk. i. 5-23.

John's Parents. 'There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren and they both were now well stricken in years.



The Angel's Message. Now it came to pass, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. And the whole multitude of the

people were praying without at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him.

The Doubt of Zacharias. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And, behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting for Zacharias, and they marveled while he tarried in the

temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

Questions. 1. What priest lived during the reign of Herod the king? 2. What was his wife's name? 3. What is said of their character? 4. Had they children? 5. What duty had Zacharias to perform in the temple? 6. What did the whole multitude do at that time? 7. Who appeared to him at the time of incense? 8. How did the appearance of the angel affect Zacharias? 9. What message did the angel bring him? 10. How was the child to be named? 11. What did the angel Gabriel say about the mission of this son? 12. What did Zacharias say unto the angel? 13. In what manner was Zacharias reprov'd for his unbelief? 14. As he came forth from the temple what did the people perceive? 15. What did Zacharias do? 16. When the days of ministration were fulfilled, where did he go?

Note. Observe that our New Testament Stories will be divided into Six Parts, setting forth the *fulfillment* and *completion* of the *plan of salvation*. The First Part: The Fullness of Time. The Second: The Childhood and Youth of Jesus. The Third: The Public Ministration of Jesus. The Fourth: Suffering and Death of Jesus. The Fifth: The Exaltation of Jesus. The Sixth: the Gospel Proclaimed by the Apostles. The First Part includes Lessons 1-4. Angels are God's messengers. (Ps. 103. 20.)

PART ONE.

THE TEN COMMANDMENTS.

LESSON 2.

THE LAW.

1. *What are the ten commandments?* (9)

The ten commandments are a summary of the law.

2. *How did God give His law before it was revealed in the Bible?* (10)

God gave His law in the conscience of man which commands and approves the good, but forbids and condemns the evil.

When Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them. Rom. 2. 14, 15.

3. *What is the great commandment of the law?* (11)

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets. Mt. 22. 37—40.

THE ANNUNCIATION OF CHRIST.

Lk. i. 26-38; Mt. i. 18-25.

The Annunciation to Mary. In the sixth month, the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a



man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou art highly favored, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy

womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. And Mary said unto the angel,

How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God. And behold, Elizabeth, thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren. For no word from God shall be void of power. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

The Annunciation to Joseph. After this an angel of the Lord appeared unto Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins. Now all this is come to pass that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife.

Questions. 1. Where and to whom was the angel Gabriel sent? 2. To whom was Mary betrothed? 3. Of whom were Joseph and Mary descendants? 4. What was the angel's salutation? 5. How did it affect Mary? 6.

What did the angel say unto her? 7. With what words did Mary receive the gracious promise of the Lord? 8. To whom did the angel then appear in a dream? 9. What did the angel say to Joseph? 10. How was the son to be named? 11. From what should He save His people? 12. What had been spoken by the Lord through the prophet? 13. What did Joseph do when he arose from his sleep?

THE FIRST TABLE OF THE LAW.

(The first three commandments.)

LOVE TO GOD.

LESSON 3.

THE FIRST COMMANDMENT.

I am the Lord thy God.

Thou shalt have no other gods before Me.

What is meant by this commandment?

We should fear, love, and trust in God above all things.

1. *What does God forbid in the first commandment?* (12)

God forbids us to worship other gods.

Images.

Thou shalt have no other gods before me.

Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them. Ex. 20. 3, 4, 5.

2. *What does God command in the first commandment?* (13)

God commands us to fear and love Him above everything else and to put all our trust in Him alone.

Fearing God.

Fear God, and keep his commandments; for this is the whole duty of man. Eccl. 12. 13.

Loving God.

This is the love of God, that we keep his commandments; and his commandments are not grievous. 1 Jn. 5. 3.

Trusting God.

Commit thy way unto Jehovah; Trust also in him, and he will bring it to pass. Ps. 37. 5.

JOHN THE BAPTIST IS BORN AND CIRCUMCISED.

Lk. 1. 57-80.



The Birth of John. Now Elizabeth's time was fulfilled that she should be delivered; and she brought forth a son. And her neighbors and her kinsfolk

heard that the Lord had magnified his mercy towards her; and they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, what he would have him called. And he asked for a writing tablet, and wrote, saying, His name is John. And they marveled all. And his mouth was opened immediately, and his tongue loosed; and he spake, blessing God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

The Song of Zacharias. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,
Blessed be the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
Yea, and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;
To give knowledge of salvation unto his people
In the remission of their sins.

The Growth of John. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

Questions. 1. Who rejoiced with Elizabeth at the birth of her son? 2. What took place on the eighth day? 3. What have we in place of circumcision at the present time? (The Sacrament of Holy Baptism). 4. What name did the relatives and friends suggest? 5. How did the mother answer them? 6. What did they say unto her? 7. What happened when the father was asked? 8. How were they all affected when they heard all these things, and what did they say? 9. With what was Zacharias filled? 10. What words of praise and prophecy did he utter?

Note. Zacharias' Hymn is called the *Benedictus*.

LESSON 4.

THE SECOND COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain;
for the Lord will not hold him guiltless that taketh His
name in vain.

What is meant by this commandment?

We should so fear and love God,
as not to curse, swear, conjure, lie or deceive by His name,
but call upon Him in every time of need, and worship
Him with prayer, praise and thanksgiving.

1. *What does God forbid in the second commandment?* (14)

God forbids us to use His name without reverence
and sincerity or for unholy purposes.

Holy and reverend is his name. Ps. 111. 9.

This people honoreth me with their lips;

But their heart is far from me. Mt. 15. 8.

2. *How is the name of God commonly taken in vain?* (15)

The name of God is commonly taken in vain by
profanity and perjury.

Let your speech be, Yea, yea; Nay, nay: and what-
soever is more than these is of the evil one. Mt. 5. 37.

3. *What is perjury?* (16)

Perjury consists in saying under oath what is false
or uncertain; in using ambiguous language in the tak-
ing of an oath, or in breaking a promise made under
lawful oath.

Ye shall not swear by my name falsely, and profane the name of God: I am Jehovah. Lev. 19. 12.

A false witness shall not be unpunished;

And he that uttereth lies shall not escape. Prov. 19. 5.

4. *What does God command in the second commandment?* (17)

God commands us to keep His name holy, to call upon Him in every time of need, and worship Him with prayer, praise and thanksgiving.

Call upon me in the day of trouble:

I will deliver thee, and thou shalt glorify me. Ps. 50. 15.

THE BIRTH OF CHRIST.

Lk. 2. 1-20.

The Birth. Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

The Good Tidings. And there were shepherds in the same country abiding in the same field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:



for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

The Shepherds' Visit to Bethlehem. And it came to pass, when the angels went away from them into heaven, the shepherds said to one another, Let us now

go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

Questions. 1. Who issued a decree that all the world should be enrolled? 2. When was it made? 3. What was required of every citizen? 4. Where were Joseph and Mary obliged to go? 5. To what house and family did Joseph and Mary belong? 6. What happened while they were there? 7. Where was Mary obliged to lay her son, and why? 8. Who were in the field near Bethlehem on the night of the Saviour's birth? 9. What were they doing? 10. Who appeared unto them? 11. What was the angel's message? 12. What suddenly appeared with the angel? 13. What was sung? 14. When the angels went away what did the shepherds propose to do? 15. What did they find in Bethlehem? 16. When they saw it, what did they make known? 17. What is said of Mary? 18. When the shepherds returned what did they do?

Note. Almost all countries of the globe known at that time were subject to the Roman Empire. Caesar Augustus, the first Roman emperor, reigned 30 B. C. to 14 A. D. Nazareth is in the northern part of Palestine, near Mount Tabor. Bethlehem is a town about six miles south of Jerusalem.

LESSON 5.

THE THIRD COMMANDMENT.

Remember the Sabbath day to keep it holy.

What is meant by this commandment?

We should so fear and love God,
as not to despise His Word and the preaching of the
gospel,
but deem it holy, and willingly hear and learn it.

1. *What does God command in the third commandment?* (18)

God commands us to keep the Lord's day holy and willingly hear and learn the Word of God, both in our homes and together with the congregation in the house of God.

How amiable are thy tabernacles,
Jehovah of hosts!

Blessed are they that dwell in thy house:

They will be still praising thee. Ps. 84. 1, 4.

Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God. Ex. 20. 9, 10.

The sabbath was made for man, and not man for the sabbath. Mk. 2. 27.

And Jesus entered, as his custom was, into the synagogue on the sabbath day. Lk. 4. 16.

Blessed are they that hear the word of God, and keep it. Lk. 11. 28.

2. *What does God forbid in the third commandment?* (19)

God forbids us to despise His Word and the preaching of the gospel.

Whoso despiseth the word bringeth destruction on himself;

But he that feareth the commandment shall be rewarded. Prov. 13. 13. Heb. 10. 25.

JESUS IS CIRCUMCISED AND BROUGHT INTO THE TEMPLE.

Lk. 2. 21-38.

The Circumcision. When eight days were fulfilled for circumcising him, his name was called Jesus, which was so called by the angel before he was conceived in the womb.

The Presentation before the Lord. And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord) and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him

oy the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God and said,



Now lettest thou thy servant depart, Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel.

And his father and his mother were marveling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and the rising of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.

Anna. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age and she had been a widow even unto four score and four years) who departed not from the temple, worshiping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

Questions. 1. When did Jesus receive His name? 2. What does the name "Jesus" mean? 3. How many days after His birth was Jesus presented in the temple? (On the fortieth day). 4. What is said of Simeon? 5. What revelation had he received from the Holy Spirit? 6. How did he receive the child Jesus when brought by His parents into the temple? 7. What were Simeon's words as he held the child in his arms? 8. How then did he address Mary? 9. What aged prophetess came up to the temple that very hour? 10. To whom did she speak about the Lord?

Note. Part Second: The *Childhood* and *Youth* of Jesus, Lessons 5-7. The presentation took place on the fortieth day. All first-born sons were sanctified and set apart unto the Lord as priests. But as the tribe of Levi had received the priesthood, the first-born was released by an offering. — Simeon's Hymn is called the *Nunc Dimittis*.

THE SECOND TABLE OF THE LAW.

(The last seven commandments.)

LOVE TO OUR NEIGHBOR.

LESSON 6.

1. *Who is our neighbor?* (20)

Every man is our neighbor.

He made of one every nation of men to dwell on all the face of the earth. Acts 17. 26.

THE FOURTH COMMANDMENT.

Honor thy father and thy mother,
that thy days may be long in the land which the Lord thy God giveth thee.

What is meant by this commandment?

We should so fear and love God,
as not to despise nor displease our parents and superiors,
but honor, serve, obey, love and esteem them.

2. *What does God command in the fourth commandment?* (21)

God commands us to love and honor our parents and others, who have parental care over us, and to obey and serve them in all things that are not contrary to the commandments of God.

Children.

Ye shall fear every man his mother, and his father.
Lev. 19. 3.

Children, obey your parents in all things, for this is wellpleasing in the Lord. Col. 3. 20.

3. *What promise has God connected with obedience to the fourth commandment?* (22)

The promise of abiding blessings on earth both to individuals and to whole nations.

Honor thy father and mother (which is the first commandment with promise). Eph. 6. 2.

4. *What does God forbid in the fourth commandment?* (23)

God forbids us to despise, or with words and deeds to displease our parents or others who have parental care for us.

Hearken unto thy father that begat thee,

And despise not thy mother when she is old. Prov. 23. 22.

He that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. Rom. 13. 2.

THE WISE MEN FROM THE EAST.

Mt. 2. 1-23.

The Wise Men in Jerusalem. When Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was

troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,



And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel.

Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

The Wise Men at Bethlehem. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshiped him; and opening their treasures, they offered

unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The Flight to Egypt. Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

Herod Murders the Innocents. Then Herod, when he saw that he was mocked by the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men. Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

The Return to the Land of Israel. But when Herod was dead, behold, an angel of the Lord appeareth in

a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel; for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

Questions. 1. Who were the first Gentiles to seek the Saviour? 2. In what city did the wise men from the east seek to find Him? 3. What were their words of inquiry? 4. What had these wise men seen? 5. Who was troubled at the report that a king had been born? 6. What did Herod do? 7. What did the chief priests and scribes tell him? 8. Which of the prophets had foretold the place of Christ's birth? (Mic. 5. 2.) 9. What further inquiries did Herod make of the wise men? 10. Where did he send them, and what should they do after finding the child? 11. What appeared to lead the wise men to where the child was? 12. What did they do in the presence of the young child? 13. What did they offer unto him? 14. Who warned the wise men not to return to Herod? 15. Who appeared to Joseph in a dream, and what did he say? 16. Where did Joseph go, and whom did he take with him? 17. What prophecy was fulfilled by their flight into Egypt? 18. Why was Herod exceeding wroth at the wise men? 19. What dreadful act did he perform, and why? 20. What prophecy was fulfilled? 21. How did Joseph learn of Herod's death?

22. Where did he go? 23. Whom did he still fear? 24. In what city did he settle? 25. What prophecy was fulfilled?

Note. *Frankincense* is obtained from a tree. It is of a white or yellowish color, and bitter to the taste. It has an exceedingly pleasant odor when burned. *Myrrh* is a gum, thickened sap of a low thorny tree.

LESSON 7.

THE FIFTH COMMANDMENT.

Thou shalt not kill.

What is meant by this commandment?

We should so fear and love God,
as not to do our neighbor any bodily harm or injury,
but rather assist and comfort him in danger and want.

1. *What does God forbid in the fifth commandment?* (24)

God forbids us to shorten or endanger our neighbor's life or our own, and in anger, hatred, or revenge to do harm to anyone.

Murder and Suicide.

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. Gen. 9. 6.

Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. I Jn. 3. 15.

Thou shalt not hate thy brother in thy heart. Lev. 19. 17.

Do thyself no harm. Acts 16. 28.

Vices that Shorten Human Life.

Let us walk becomingly as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. Rom. 13. 13.

2. *What does God command in the fifth commandment?* (25)

To care for our own and our neighbor's life as a gift of God, to live peaceably with our neighbor, and to help and assist him in danger and want.

The merciful man doeth good to his own soul;

But he that is cruel troubleth his own flesh. Prov.

11. 17.

If it be possible, as much as in you lieth, be at peace with all men. Rom. 12. 18.

Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? 1 Jn. 3. 17.

THE BOY JESUS IN THE TEMPLE.

Lk. 2. 41-52.

Jesus Lost. And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him.

Jesus Found. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions; and all that heard him were amazed at his

understanding and his answers. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us; behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?



And they understood not the saying which he spake unto them.

The Return. And he went down with them, and came to Nazareth; and he was subject unto them; and his mother kept all these sayings in her heart. And Jesus advanced in wisdom and stature, and in favor with God and men.

Questions. 1. Where did the parents of Jesus go every year to celebrate the feast of the passover? 2. How old was Jesus when He accompanied them the first time? 3. Where did Jesus tarry after Joseph and Mary had returned on their way home? 4. How far had they gone before they

missed Him? 5. Where did they first seek Him? 6. What did they do when they failed to find Him? 7. How many days passed before they found Jesus? 8. Where was He, and what was He doing? 9. What did His mother say when she found Him? 10. What was His reply? 11. What is said of Jesus as a child in His home? 12. What did Mary do with the sayings she heard? 13. How did Jesus advance?

Note. 1 Cor. 5. 7, 8; Ex. 12.

LESSON 8.

THE SIXTH COMMANDMENT.

Thou shalt not commit adultery.

What is meant by this commandment?

We should so fear and love God,
as to be chaste and pure in our words and deeds,
each one also loving and honoring his wife or her husband.

1. *What does God forbid in the sixth commandment?* (26)

God forbids all unchastity in desire, thought, word and deed, within as well as without the married state.

Every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. Mt. 5. 28.

Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 1 Cor. 6. 18.

Let marriage be had in honor among all. Heb. 13. 4.

2. *What is marriage?* (27)

Marriage is a holy estate, ordained by God, in which one man and one woman shall live together as husband and wife for their mutual help and for the increase and nurture of the race.

And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him. Gen. 2. 18.

And God blessed them: and God said unto them, Be fruitful and multiply, and replenish the earth. Gen. 1. 28.

For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. Mt. 19. 5, 6.

2. *What does God command in the sixth commandment?* (28)

God commands us to be chaste in heart, to live a pure life in word and deed, and that husband and wife love and honor each other.

Blessed are the pure in heart: for they shall see God. Mt. 5. 8.

Create in me a clean heart, O God;

And renew a right spirit within me. Ps. 51. 10.

Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own. 1 Cor. 6. 19.

As the church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it. Eph. 5. 24, 25.

JOHN THE BAPTIST, THE FORERUNNER OF CHRIST.

Mt. 3. 1-12; Lk. 3. 1-18.

John Preaching Repentance. In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judæa, the word of God came unto John

the son of Zacharias in the wilderness. And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins: Repent ye; for the kingdom of heaven is at hand. For this is he that was spoken of through Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him Jerusalem and all Judæa, and all the region round about the Jordan; and they were baptized of him in the river Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them,



Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him. Lk. 7. 30.

John's Testimony of Christ. And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire: whose fan is in his hand, thoroughly to cleanse his threshing-floor and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

Questions. 1. In what year and during whose reign did John the Baptist begin to preach? 2. Where did he preach, and what did he preach? 3. How was he clothed? 4. What was his food? 5. Who went out to hear him? 6. Where did John baptize the people? 7. What did he say to the Pharisees and the Sadducees? 8. What did the Pharisees and the lawyers do? 9. What did the people and "all men" reason in their hearts concerning John? 10. With what did John say that he baptized? 11. What did he say of Him who would come after him? 12. With what would He baptize?

Note. Part Third: The Public Ministrations of Jesus, Lessons 8-38. See Acts 2, 38.

LESSON 9.

THE SEVENTH COMMANDMENT.

Thou shalt not steal.

What is meant by this commandment?

We should so fear and love God,
as not to rob our neighbor of his money or property, nor
bring it into our possession by unfair dealing and fraudulent
means,

but rather assist him to improve and protect it.

1. *What does God forbid in the seventh commandment?* (29)

God forbids us to rob our neighbor of his earthly possessions.

Thou shalt not oppress thy neighbor, nor rob him: the wages of a hired servant shall not abide with thee all night until the morning. Lev. 19. 13.

Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire. Jer. 22. 13.

2. *What does God command in the seventh commandment?* (30)

God commands us to be honest and industrious and lovingly to serve one another.

He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. Lk. 16. 10.

If any will not work, neither let him eat. 2 Th. 3. 10.

Using hospitality one to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God. 1 Pet. 4. 9, 10.

JESUS IS BAPTIZED AND TEMPTED.

Mt. 3. 13-17; 4. 1-11.

The Baptism. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said to him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

The Temptation in the Wilderness. Then was Jesus led up of the Spirit into the wilderness to be tempted by the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by



bread alone, but by every word that proceedeth out of the mouth of God.

The Temptation at the Temple. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:
and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.

The Temptation on the Mountain. Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him.

Questions. 1. Who came from Galilee to be baptized of John? 2. What did John say? 3. What did Jesus answer? 4. What took place when Jesus was baptized? 5. What did the voice say? 6. Where was Jesus led, and by whom? 7. How long did Jesus fast? 8. What is said of Jesus at the end "of forty days and forty nights"? 9. With what words did the tempter come to Him? 10. What was Jesus' reply? 11. Where did the devil then take Him? 12. How

did he tempt Jesus? 13. How did Jesus answer? 14. Where did the devil take Him to tempt Him the third time? 15. How did he tempt Him this time? 16. How was the devil rebuked? 17. Who came to minister unto Jesus after the devil had left Him?

Note. Jesus was baptized about six months after John had begun to preach.

LESSON 10.

THE EIGHTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbor.

What is meant by this commandment?

We should so fear and love God,
as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor,
but apologize for him, speak well of him, and put the most charitable construction on all his actions.

1. *What does God forbid in the eighth commandment?* (31)

God forbids us to injure the good name and reputation of our neighbor through falsehood, betrayal, or slander.

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. Prov. 22. 1.

Lie not one to another. Col. 3. 9.

He that goeth about as a talebearer revealeth secrets;

But he that is of a faithful spirit concealeth a matter. Prov. 11. 13.

2. *What does God command in the eighth commandment?* (32)

God commands us to speak well of our neighbor, to put the kindest construction on all his actions, and always to speak the truth.

Putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another. Eph. 4. 25.

THE FIRST DISCIPLES OF JESUS.

Jn. 1. 29-57.

John Points to Jesus. On the morrow John seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! This is he of whom I said, After me cometh a man who is become before me: for he was before me. And I have seen, and have borne witness that this is the Son of God.

The First Three Disciples. Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus. Jesus looked upon him,



and said, Thou art Simon, the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

Philip and Nathanael. On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip said unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. Jesus answered and said unto him, "Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

Questions. 1. With what words did John send his disciples to Jesus? 2. On the morrow what did John again say of Jesus? 3. How many disciples followed then Jesus? 4. What conversation followed between Jesus and the two disciples? 5. Whom did Andrew first find and bring unto Jesus? 6. What name did Jesus give to Simon? 7. In what manner did Jesus call Philip? 8. Whom did Philip find? 9. What did Philip say to Nathanael? 10. What did Nathanael reply? 11. When Jesus saw Nathanael coming to Him, what did He say? 12. What did Nathanael answer to what Jesus had said? 13. What was Jesus' answer?

LESSON 11.

THE NINTH COMMANDMENT.

Thou shalt not covet thy neighbor's house.

What is meant by this commandment?

We should so fear and love God,
as not to desire by craftiness to gain possession of our neighbor's inheritance or home, or to obtain it under the pretext of a legal right,
but be ready to assist and serve him in the preservation of his own.

1. *What does God forbid in the ninth commandment?* (33)

God forbids greed, envy, and every evil desire to possess our neighbor's property.

Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of things which he possesseth. Lk. 12. 15.

For the love of money is a root of all kinds of evil. 1 Tim. 6. 10.

2. *What does God command in the ninth commandment?* (34)

God commands us to be content with our portion, and not to begrudge our neighbor his possessions, but willingly help him to keep his own.

Godliness with contentment is great gain. 1 Tim. 6. 6.

Not looking each of you to his own things, but each of you also to the things of others. Phil. 2. 4.

THE MARRIAGE IN CANA.

Jn. 2. 1-11.



The Marriage Feast. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it.

The First Miracle. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

Questions. 1. What took place on the third day in Cana? 2. Who were bidden to the marriage? 3. Of what were they in need? 4. Who told Jesus, They have no wine? 5. What did Jesus say to his mother? 6. What did His mother say unto the servants? 7. How many waterpots were there? 8. What did Jesus order the servants to do? 9. When they had filled the waterpots with water, what did Jesus say? 10. What miracle had taken place? 11. What did the ruler of the feast say to the bridegroom? 12. What did Jesus manifest by this miracle?

Note. Cana was a village near Nazareth. It is estimated that Jesus furnished about ninety gallons of wine.

LESSON 12.

THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

What is meant by this commandment?

We should so fear and love God,
as not to alienate our neighbor's wife from him, entice away his servants, nor let loose his cattle,
but use our endeavors that they may remain and discharge their duty to him.

1. *What does God forbid in the tenth commandment?* (35)

God forbids us to begrudge our neighbor his property and the happiness of his home, or to desire to disturb it in any way.

Let no man seek his own, but each his neighbor's good. 1 Cor. 10. 24.

2. *What does God command in the tenth commandment?* (36)

God commands us to rejoice with our neighbor in the happiness of his home life and earnestly seek to promote it.

Let each one of us please his neighbor for that which is good, unto edifying. Rom. 15. 2.

Love worketh no ill to his neighbor. Rom. 13. 10.

THE CLEANSING OF THE TEMPLE.

Jn. 2. 13-22.

The Temple Polluted. And the passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

The Temple Cleansed. And he made a scourge of



corde, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money and overthrew their tables; and to them that sold the doves, he said, Take these things hence; make not my Father's house a house of merchandise. His disciples remembered that it was written, Zeal for thy house shall eat me up.

The Temple of His Body. The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building,

and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

Questions. 1. What great feast was at hand? 2. Where did Jesus go? 3. What did He find in the temple? 4. What did Jesus do in the temple? 5. What did He say? 6. What did the Jews say to Him? 7. What did Jesus say about "this temple"? 8. What did the Jews say? 9. Of what temple did Jesus speak? 10. When did the disciples remember that He spake thus? 11. How would the resurrection of Jesus remind the disciples of these words? 12. What effect did it have upon the disciples?

LESSON 13.

What does God declare concerning all these commandments?

He says:

I the Lord thy God am a jealous God,
visiting the iniquity of the fathers upon the children unto
the third and fourth generation of them that hate me;
and showing mercy unto thousands of them that love me
and keep my commandments.

What is meant by this declaration?

God threatens to punish all those who transgress these commandments:

we should, therefore, dread His displeasure, and not act contrarily to these commandments.

But He promises grace and every blessing to all who keep them;

we should, therefore, love and trust Him, and cheerfully do what He has commanded us.

1. *Name the two kinds of sin.* (39)

Original sin and actual sin.

2. *What is original sin?* (40)

Original sin is our inherited tendency to do that which is evil, and our disinclination and inability to do that which is good.

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned. Rom. 5. 12.

I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. Rom. 7. 18.

We were by nature children of wrath even as the rest. Eph. 2. 3.

I had not known coveting, except the law had said, Thou shalt not covet. Rom. 7. 7.

3. *What is actual sin?* (41)

Actual sin is every thought, word and deed by which we break the law of God.

The lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death. Jas. 1. 15.

Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings. Mt. 15. 19.

To him therefore that knoweth to do good, and doeth it not, to him it is sin. Jas. 4. 17.

Remark: Actual sins committed with full knowledge and consent are called intentional sins; those committed in ignorance and rashness are called unintentional.

JESUS' CONVERSATION WITH NICODEMUS.

Jn. 3. 1-17.

The Necessity of Regeneration. There was a man of the Pharisees, a ruler of the Jews: the same came unto Jesus by night, and said to him, Rabbi, we know that thou art a teacher from God; for no one can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How

can a man be born when he is old? can he enter a second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter in-



to the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and

whither it goeth: so is every one that is born of the Spirit.

The Possibility of Regeneration. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye

receive not our witness. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him.

Questions. 1. What ruler came to Jesus by night? 2. What did he acknowledge Jesus to be? 3. What did Jesus say unto him? 4. What question did Nicodemus ask? 5. How did Jesus answer? 6. What must take place before we can enter into the kingdom of God? 7. How did Jesus compare "the serpent in the wilderness" with Himself? 8. Why did God give His only begotten Son?

LESSON 14.

1. *What is the purpose of God's promise? (42)*

The purpose of God's promise is to cause us to love Him, to trust in Him, and willingly to live according to His commandments.

Fear God and keep his commandments; for this is the whole duty of man. Eccl. 12. 13.

2. *Can we so keep the commandments of God as to become righteous before Him? (43)*

No, our inherited sinfulness cannot be entirely overcome, and for this reason we sin in many ways.

By the works of the law shall no flesh be justified in his sight; all have sinned, and fall short of the glory of God. Rom. 3. 20, 23.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 Jn. 1. 8.

3. *What then is the purpose of the law? (44)*

The law teaches us to know and to grieve over our sins,

directs us to Christ,

and continues to make known to us God's good and perfect will.

I had not known sin, except through the law. Rom. 7. 7.

The law is become our tutor to bring us unto Christ, that we might be justified by faith. Gal. 3. 24.

Christ is the end of the law unto righteousness to every one that believeth. Rom. 10. 4.

Do we then make the law of none effect through faith? God forbid: nay, we establish the law. Rom. 3. 31.

I delight in the law of God after the inward man. Rom. 7. 22.

JESUS CONVERSING WITH THE SAMARITAN WOMAN.

Jn. 4. 3-43.

Jesus Endeavors to Awaken Spiritual Desire in the Woman. Jesus left Judæa and departed again into Galilee. And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the

well, and drank thereof himself and his sons, and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again; but who-

soever drinketh of the water that I shall give him shall never thirst.



Jesus Reveals Himself as the Messiah. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said unto him, I have no

husband. Jesus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. The woman saith unto him, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the

place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshipers. God is a Spirit: and they that worship him must worship in spirit and truth. The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak to thee am he.

Jesus with the Samaritans. So the woman left her waterpot and went away into the city, and saith to the people, Come, see a man, who told me all things that ever I did: can this be the Christ? They went out of the city, and came to him. And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did, and they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world. And after the two days he went forth from thence into Galilee.

Questions. 1. Where is Sychar? 2. Where did Jesus sit down? 3. At what hour? 4. Who came for water? 5. What did Jesus ask of the woman? 6. Where had His disciples gone, and for what purpose? 7. Why was the woman surprised at the question of Jesus? 8. What did Jesus say about the "gift of God" and the "living water"? 9. What did the woman say about the "well"? 10. Whom did the Saviour direct the woman to call? 11. What did she say to this? 12. How did Jesus show by His answer that He knew all things? 13. What disputed question did she request the Lord to solve? 14. What statement did Jesus make regarding Himself? 15. Where did the woman go? 16. What did she say to the people in the city? 17. Who came out from the city, and what did they do?

Note. Sychar lies between Mt. Gerizim and Mt. Ebal in Samaria. The Samaritans' temple was on Mt. Gerizim. Intense hatred existed between the Jews and the Samaritans.

PART TWO.
THE ARTICLES OF FAITH.

LESSON 15.
THE CREED.

1. *What is God?* (46)

God is a spirit with all the highest perfections: eternal and unchangeable, everywhere present, almighty, all-knowing, all-wise, holy, righteous, true, good and merciful.

God is a Spirit.

God is a Spirit: and they that worship him must worship in spirit and truth. Jn. 4. 24.

God is Eternal.

Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting thou art God.
Ps. 90. 2.

God is Unchangeable.

Thou art the same,
And thy years shall have no end. Ps. 102. 27.

God is Everywhere Present.

Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence? Ps. 139. 7.

God is Almighty.

Our God is in the heavens:
He hath done whatsoever he pleased. Ps. 115. 3.

God is All-knowing.

And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do. Heb. 4. 13.

God is All-wise.

O, the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out! Rom. 11. 33.

God is Holy.

Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. Is. 6. 3.

God is Righteous.

Righteous art thou, O Jehovah,
And upright are thy judgments. Ps. 119, 137.

God is True.

For the word of Jehovah is right;
And all his work is done in faithfulness. Ps. 33. 4.

God is Good.

Oh give thanks unto Jehovah; for he is good;
For his lovingkindness endureth for ever. Ps. 118. 1.

God is Merciful.

Jehovah is merciful and gracious,
Slow to anger, and abundant in lovingkindness.
Ps. 103. 8.

God is Love.

God is love. 1 Jn. 4. 8.

THE WONDERFUL DRAUGHT OF FISHES. THE TWELVE APOSTLES.

Lk. 5. 1-11; Mt. 10. 1-10.

The Sermon. Now it came to pass, while the multitude pressed upon him and heard the word of God,

that Jesus was standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat.



The Miracle. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should

come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of fishes which they had taken; and so were also James and John, sons of Zebedee, who were partners with Simon.

The Call. And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men. And when they had brought their boats to land, they left all, and followed him.

The Choosing of the Apostles. And it came to pass in those days that Jesus went out into a mountain to pray, and continued all night in prayer to God. And when it was day he called unto him his disciples, and of them he chose twelve, whom he also named apostles (i. e., messengers). And he ordained them that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.

The Names of the Apostles. These are the names of the twelve apostles:

1. Simon, whom he also called Peter, and
2. Andrew, his brother;
3. James, the son of Zebedee, and
4. John, his brother, whom he also surnamed Boanerges, which is the sons of thunder;

5. Philip,
6. Bartholomew (or Nathanael);
7. Thomas;
8. Matthew (or Levi), the publican;
9. James, the son of Alphaeus;
10. Judas Lebbeus, surnamed Thaddeus;
11. Simon, called Zelotes;
12. Judas Iscariot, who also was the traitor.

Questions. 1. Where was Jesus when the multitude pressed upon Him? 2. What did He see near by? 3. Whose boat did Jesus enter into? 4. What did He ask Simon to do? 5. Then what did Jesus do? 6. What did He tell Simon further to do? 7. What did Simon answer? 8. What happened? 9. What were Simon and those with him obliged to do? 10. What shows that they inclosed a great multitude of fish? 11. When Simon Peter saw it, what did he do and say? 12. Who else were with him? 13. What did Jesus say unto Simon? 14. When they had brought their boats to land, what did they do? 15. Why did Jesus go out into a mountain? 16. How long did he continue to pray? 17. How many disciples did Jesus choose, and what did He call them? 18. What does the name "apostle" mean? 19. What directions did He give them? 20. What were their names?

Note. The sea of Gennesaret, also called the Sea of Tiberias, or Sea of Galilee, is thirteen miles long and about six or seven miles wide. On its shore were Capernaum, Bethsaida, and Tiberias. Fish are plentiful in this sea.

LESSON 16.

THE FIRST ARTICLE.

Of God the Father and the Creation.

I believe in God the Father Almighty, Maker of heaven and earth.

What is meant by this article?

I believe that God has created me and all that exists; that He has given and still preserves to me my body and soul, with all my limbs and senses, my reason and all the faculties of my mind,

together with my raiment, food, home, and family, and all my property; that He daily provides me abundantly with all the necessities of life;

protects me from all danger, and preserves me and guards me against all evil;

all of which He does out of pure, paternal, and divine goodness and mercy, without any merit or worthiness in me;

for all of which I am in duty bound to thank and praise, serve and obey Him.

This is most certainly true.

1. *How did God create the first man?* (54)

God created man in His own image, so that he was like unto God in wisdom, holiness and blessedness.

God, said, Let us make man in our image, after our likeness; and God created man in his own image, in the image of God created he him; male and female created he them. Gen. 1. 26, 27.

2. *Did man remain as God created him?* (55)

No; man fell into sin, lost the image of God, and became darkened in understanding, perverted in will, and wretched in feeling.

Through the one man's disobedience the many were made sinners. Rom. 5. 19.

All have sinned, and fall short of the glory of God. Rom. 3. 23.

The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged. 1 Cor. 2. 14.

The wicked flee when no man pursueth. Prov. 28. 1.

JESUS CURES THE MAN SICK OF THE PALSY.

Mk. 2. 1-12.

The Palsied Man is Brought to Jesus. And when Jesus entered again into Capernaum after some days, it was noised that he was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them. And they came, bringing unto him a man sick of the palsy, borne of four. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

The Miracle. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.



But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your

hearts? Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed and walk? But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy) I say unto thee, Arise, take up thy bed, and go unto thy house. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Questions. 1. Into what city did Jesus enter? 2. Why did so many gather in the house? 3. What did Jesus first do? 4. Who was brought unto him? 5. How was the man sick of the palsy brought unto Him? 6. When they could not come nigh unto Jesus, what was done? 7. Then what did they do with the sick man? 8. What did Jesus say to the sick man? 9. What did the scribes reason in their hearts? 10. What did Jesus say to them? 11. What did He say to the sick of the palsy? 12. What did the sick man do? 13. What effect did this have on those present? 14. What did they do?

LESSON 17.

1. *What is the result of the fall into sin?* (56)

The result of the fall into sin is death: spiritual, bodily and eternal.

Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gen. 2. 17.

The wages of sin is death. Rom. 6. 23.

Spiritual Death.

Ye were dead through your trespasses and sins. Eph. 2. 1.

Bodily Death.

Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned. Rom. 5. 12.

Eternal Death.

Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels. Mt. 25. 41. Mk. 9. 48. Rev. 20. 14.

Remark. Death in every sense means separation. In spiritual death the soul is separated from God; in bodily death the soul is separated from the body; in eternal death the body and the soul are separated from God and cast into everlasting darkness.

2. *Did God reject the fallen human race?* (57)

No; from eternity God determined upon the salvation of man, after the fall He promised a Saviour, and in the fulness of time He sent His only Son to be the Saviour.

God chose us in him before the foundation of the world. Eph. 1. 4.

When the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. Gal. 4. 4, 5.

JESUS HEALS A WITHERED HAND ON THE SABBATH.

Lk. 6. 6-11.



The Pharisees Watch Jesus. And it came to pass on another sabbath, that Jesus entered into the synagogue and taught: and there was a man there, and his right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. But he knew their thoughts; and he said to the man that

had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth.

The Miracle and Instruction about the Sabbath. And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it? And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did so: and his hand was restored. But they were filled with madness; and communed one with another what they might do to Jesus.

Questions. 1. On what day did Jesus enter into the synagogue? 2. What did He do first? 3. What ailed the man that was there? 4. Who watched Jesus? 5. Why did the scribes and the Pharisees watch Him? 6. What did Jesus say to the man that had his hand withered? 7. What did the man do? 8. What then did Jesus say to them that were about? 9. What did He command the man with the withered hand? 10. When the man arose, what happened to his hand? 11. How did this affect the others? 12. What did they commune with one another about?

LESSON 18.

1. *What do we call God's care for His creation?*
(59)

God's providence.

2. *How does God manifest His providence toward you?* (60)

God provides me abundantly with all the necessities of life, protects me from all danger, and preserves me and guards me against all evil.

The eyes of all wait for thee;

And thou givest them their food in due season.

Thou openest thy hand,

And satisfiest the desire of every living thing. Ps.
145. 15, 16.

Jehovah is good, a stronghold in the day of trouble;
and he knoweth them that take refuge in him. Nah 1. 7.

3. *What moves God to bestow upon you all His benefits?* (61)

God bestows all His benefits upon me out of pure paternal goodness and mercy without any merit or worthiness in me.

It is of Jehovah's lovingkindnesses that we are not consumed, because his compassions fail not. Lam.
3. 22.

Jehovah is good to all;

And his tender mercies are over all his works. Ps.
145. 9.

4. *What do you owe God for all His benefits?* (64)

I am in duty bound to thank and praise, serve and obey Him.

Bless Jehovah, O my soul,

And forget not all his benefits. Ps. 103. 2.

As for me and my house, we will serve Jehovah.
Josh. 24. 15.

THE SERMON ON THE MOUNT.

Mt. 5-7; Lk. 6. 17-49.

The Occasion. Jesus came down from the top of the mountain together with the apostles whom he had chosen, and stood in the plain; and there stood the company of his disciples, and a great multitude of people, who had come to hear him, and to be healed of their diseases. And he opened his mouth and taught them, saying:

The Eight Beatitudes. Blessed are the poor in spirit, for theirs is the kingdom of God. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Of the Law.

Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil. For verily I say unto you: till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. For I say unto you: Except your



righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Of Love to our Neighbor. Ye have heard that it has been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that you may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on

the just and on the unjust Be ye therefore perfect, even as your Father which is in heaven is perfect.

Of the Chief Care. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven. For where your treasure is, there will your heart be also. Take no thought for your life what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Therefore, take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? For after all these things do the Gentiles seek. But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.

Of the Broad and Narrow Way. Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few

there be that find it. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

Of the Hearers of the Word. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.

Of the Effects of the Sermon. When Jesus had ended these sayings, the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes.

Questions. 1. Who stood with Jesus "in the plain" on the mountain? 2. Why had the multitude of the people come to Jesus? 3. Why were the poor in spirit blessed? 4. Why are the meek, they that hunger and thirst, the merciful, the pure in heart, the peacemakers, they which are persecuted blessed? 5. Did Jesus come to destroy or to fulfil the law? 6. How must we treat our enemies? 7. What is the *chief care*? 8. Which way leadeth to destruction? 9. Which way leadeth unto life? 10. Which house fell not? 11. What were the effects of the sermon?

Note. "In the plain", on a level place. This may have been on a plateau, high up the mountains. (St. Mt. 5. 1.)

LESSON 19.

THE SECOND ARTICLE.

Of God the Son and Redemption.

I believe in Jesus Christ His only Son, our Lord,
who was conceived by the Holy Spirit, born of the Virgin
Mary;
suffered under Pontius Pilate,
was crucified, dead and buried;
He descended into hell;
the third day He rose again from the dead;
He ascended into heaven, and sitteth on the right hand of
God the Father Almighty;
from thence He shall come to judge the quick and the dead.

What is meant by this article?

I believe that Jesus Christ, true God, begotten of the
Father from eternity, and also true man, born of the Virgin
Mary, is my Lord;
who has redeemed me, a lost and condemned creature,
secured and delivered me from all sin, from death, and
from the power of the devil,
not with silver and gold, but with His holy and precious
blood, and with His innocent sufferings and death;
in order that I might be His own, live under Him in His
kingdom, and serve Him in everlasting righteousness, inno-
cence and blessedness,
even as He is risen from the dead, and lives and reigns
to all eternity.
This is most certainly true.

1. *What do you believe and confess concerning the
person of Jesus Christ?* (64¹)

I believe and confess that Jesus Christ is true God, begotten of the Father from eternity, also true man, born of the Virgin Mary.

In the beginning was the Word, and the Word was with God, and the Word was God. Jn. 1. 1.

And the Word became flesh, and dwelt among us (and we beheld his glory as of the only begotten from the Father) full of grace and truth. Jn. 1. 14.

In him dwelleth all the fulness of the Godhead bodily. Col. 2. 9.

2. *Was Christ, as a man, like us in all things?* (65)

Christ, as a man, was like us in all things, except that He was without sin.

We have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Heb. 4. 15.

3. *What does the name Jesus mean?* (66)

The name Jesus means Saviour.

Thou shalt call his name Jesus; for it is he that shall save his people from their sins. Mt. 1. 21.

Neither is there any other name under heaven, that is given among men, wherein we must be saved. Acts 4. 12.

4. *Why is Jesus also called Christ?* (67)

Jesus is called Christ, because He is the Messiah: the Prophet, High Priest and King promised in the Old Testament.

For there is born to you this day in the city of David a Saviour, who is Christ the Lord. Lk. 2. 11.

Jesus of Nazareth, how God anointed him with the Holy Spirit and with power. Acts 10. 38.

THE LEPER AND THE CENTURION OF CAPERNAUM.

Mt. 8. 1-13.

The Leper. And when he was come down from the mountain, great multitudes followed him. And behold, there came to him a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will: be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, "See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

The Centurion's Servant. And when he was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. And he saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but only say the word, and my servant shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one,

Go, and he goeth;
and to another,
Come, and he
cometh; and to
my servant, Do
this, and he doeth
it. And when Je-
sus heard it, he
marveled, and
said to them that
followed, Verily I
say unto you, I
have not found so
great faith, no,
not in Israel. And
I say unto you,
that many shall
come from the
east and the west,



and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

Questions. 1. When Jesus had ended His sermon on the mount and came down, who followed Him? 2. What did the leper that came to Him do? 3. What did he say? 4. What did Jesus do and say? 5. What happened to the man? 6.

What instructions did Jesus give unto him? 7. Who came unto Jesus when He had entered into Capernaum? 8. What did he want? 9. What did Jesus promise to do? 10. How did the centurion show his humility and faith? 11. How did the Lord commend him? 12. With what words did the Lord send the centurion to his home? 13. What took place with the servant?

LESSON 20.

1. *What is meant by the prophetic office of Christ?*
(68)

In His prophetic office Christ teaches us God's will concerning our salvation.

I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. Dt. 18. 18.

2. *What is meant by the high priestly office of Christ?* (69)

In His high priestly office Christ, in perfect obedience to His heavenly Father, fulfilled the law in our stead, and once and for all offered up Himself for our sins, wherefore He ever liveth to make intercession for us.

Christ has fulfilled the law in our stead.

Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil. Mt. 5. 17. Rom. 5. 9, 18; 8. 3, 4.

Christ offered up Himself for our sins.

Such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like these high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself. Heb. 7. 26, 27.

Christ makes intercession for us.

Who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Rom. 8. 34. Heb. 7. 24, 25. Jn. 17.

PARABLES ABOUT THE KINGDOM OF GOD.

Mt. 13. 1-50; Mk. 4. 1-20, 30-34; Lk. 8. 4-15.

The Occasion. One day Jesus went out from Capernaum, and sat at the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spoke many things unto them in parables, saying:

THE PARABLES:

The Parable of the Sower. Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth. and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns: and the thorns sprung up, and choked them. But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. And his disciples asked him, saying, What might this parable be? And he said, The seed is the word of God. Those by the wayside are they that hear; then



cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And they which fell among thorns are they, which when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Of the Tares. The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. And when the blade was sprung up, and brought fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then has it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. When his disciples asked him to declare unto them this parable, he answered, saying, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then

shall the righteous shine forth as the sun in the kingdom of their Father.

Of the Grain of Mustard Seed. The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Of the Leaven. The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Of the Hidden Treasure. Again, the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Of the Pearl. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went out and sold all that he had, and bought it.

Of the Drawnet. Again, the kingdom of heaven is like unto a net, which was cast into the sea and gathered of every kind: which, when it was full they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth

Questions. 1. Where was Jesus when He spoke these parables? 2. Where was the multitude? 3. How many different kinds of hearers of God's Word is mentioned in the parable of the sower? 4. What is the seed? 5. Whom does the good ground signify? 6. In the parable of the tares who is he that soweth the good seed? 7. What is the field? 8. Who are the good seed? 9. Who are the tares? 10. Who is the enemy? 11. What does the harvest mean? 12. Who are the reapers? 13. How shall it be in the end of this world? 14. Tell how the kingdom of heaven is like to a grain of mustard seed. 15. Tell how the kingdom of heaven is like unto leaven. 16. What did the man do who found a treasure hid in a field? 17. Tell about the merchantman seeking goodly pearls, 18. What was gathered in the drawnet? 19. What was done with the "good" and the "bad"? 20. What shall happen at the end of the world?

LESSON 21.

1. *What did Christ accomplish by His work of redemption?* (70)

Christ delivered us from the curse of the law and the power of the devil, redeemed us unto God with His blood, and thus reconciled us unto God, and secured unto us eternal righteousness, innocence and blessedness.

He is the propitiation for our sins; and not for ours only, but also for the whole world. 1 Jn. 2. 2.

Christ redeemed us from the curse of the law, having become a curse for us. Gal. 3. 13.

God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. 2 Cor. 5. 19.

Thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation. Rev. 5. 9.

2. *Of what does the resurrection of Christ assure us?* (71)

Christ's resurrection assures us that He, who overcame sin, death and the devil, is truly the Son of God and gives everlasting life to all who believe in Him.

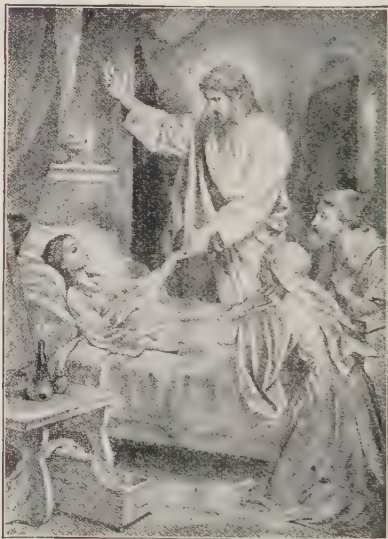
Jesus Christ our Lord was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Rom. 1. 4.

Jesus our Lord was delivered up for our trespasses, and was raised for our justification. Rom. 4. 25.

O death, where is thy victory? O death, where is thy sting? Thanks be to God, who giveth us the victory through our Lord Jesus Christ. 1 Cor. 15. 55, 57.

THE RAISING OF THE RULER'S DAUGHTER AND OF THE WIDOW'S SON.

Mt. 9; Mk. 5; Lk. 7, 8.



Jairus. And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; for he had an only daughter, about twelve years of age, and she was dying. But as he went there cometh one from the

ruler of the synagogue's house, saying, Thy daughter is dead; trouble not the Teacher. But Jesus hearing it, answered him, Fear not; only believe, and she shall be made whole.

The Maiden Raised. And when Jesus came into the ruler's house, and saw the flute-players, and the

crowd making a tumult, he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn. But when the crowd was put forth, he entered in, and took her by the hand, and the damsel arose. And the fame thereof went forth into all that land.

At Nain. And it came to pass soon afterwards, that Jesus went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. And this report went forth concerning him in the whole of Judæa and all the region round about.

Questions. 1. Whose daughter lay at the point of death? 2. How old was the daughter? 3. What took place when Jesus was on His way to the ruler's house? 4. What did Jesus say? 5. What did Jesus find when He came into the house? 6. What did He say? 7. What did the people do? 8. What did Jesus do when the crowd was put forth? 9. Near the gate of what city did Jesus meet a funeral pro-

cession? 10. Who was dead? 11. What did the Lord say to the widow? 12. What did He do next? 13. What did He say to the young man? 14. What happened then? 15. How did this miracle affect the people? 16. How far did the report of this miracle reach?

Note. Three times Jesus brought the dead to life; Jairus' daughter, the widow's son of Nain, and Lazarus.—Towns and cities were surrounded by walls, and the entrances were secured by gates of either wood, iron or brass.

LESSON 22.

1. *What is meant by the ascension of Christ?* (72)

By the ascension of Christ is meant that He returned into heaven and resumed the glory which He had with the Father before the world was.

Father, glorify thou me with thine own self with the glory which I had with thee before the world was. Jn. 17. 5.

It came to pass, while he blessed them, he parted from them, and was carried up into heaven. Lk. 24. 51.

2. *What is meant by the kingly office of Christ?* (73)

In His kingly office Christ rules over all creation and governs, preserves and defends His Church forever.

Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Mt. 28. 18.

He must reign, till he hath put all his enemies under his feet. 1 Cor. 15. 25.

And he hath on his garment and on his thigh a name written, King of kings, and Lord of lords. Rev. 19. 16

3. *Is Christ no longer present on the earth?* (76)

Christ is with us always, though unseen, until the end of the world. Mt. 28. 20.

JESUS STILLETH THE TEMPEST.

Mt. 8. 23-27; Mk. 4. 35-41; Lk. 8. 22-25.

The Tempest. Now it came to pass on one of those days, that he entered into a boat, himself and his disci-



ples; and he said unto them, Let us go over to the other side of the lake: and they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling with water, and were in jeopardy.

The Miracle. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith?

The Effect of the Miracle. And being afraid they marveled, saying one to another, Who then is this, that he commandeth even the winds and the waters and they obey him?

Questions. 1. What did Jesus and His disciples enter? 2. What did He say unto them? 3. What happened as Jesus lay in the boat asleep? 4. What did the disciples do? 5. What did they say? 6. When Jesus awoke, what did He do? 7. How did He rebuke the disciples? 8. What were the words of astonishment from the disciples?

LESSON 23.

1. *What is meant by the words, "He shall come to judge the quick and the dead"? (77)*

At the last day Christ will come again in glory to judge all men, the living as well as the dead.

When the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats. Mt. 25. 31, 32.

We must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad. 2 Cor. 5. 10.

Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. Mt. 24. 36.

2. *How shall Christ judge all men? (78)*

Christ shall say to the righteous: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

To the wicked He shall say: Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels.

And these shall go away into eternal punishment: but the righteous into eternal life. Mt. 25. 34, 41, 46.

JESUS CASTING OUT DEMONS.

Lk. 8. 26-39.

The Demoniac.

And they arrived at the country of the Gerasenes, which is over against Galilee. And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in any house, but in the tombs. And



when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. For he was commanding the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts. And Jesus asked him, What is thy name?

And he said, Legion; for many demons were entered into him. And they entreated him that he would not command them to depart into the abyss.

The Miracle. Now there was there a herd of many swine feeding on the mountain: and they entreated him that he would give them leave to enter into them. And he gave them leave. And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned. And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the demons were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. And they that saw it told them how he that was possessed with demons was made whole.

The Effect. And all the people of the country of the Gerasenes round about asked him to depart from them: for they were holden with great fear: and he entered into a boat, and returned. But the man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

Questions. 1. Whom did Jesus meet in the country of the Gerasenes? 2. What is said of the man, who had de-

mons? 3. When he saw Jesus what did he do and say? 4. Why did he cry out these words? 5. How did the unclean spirit oftentimes torment the man? 6. What did Jesus ask him? 7. What did he reply? 8. What did the demons entreat Jesus not to do? 9. When the demons entered into the swine, what did they do? 10. What did "they that fed them" do? 11. How did those who came out from the city find the man from whom the demons were gone out? 12. How did the miracle affect the people? 13. What did the man ask of Jesus? 14. What did Jesus answer him? 15. What did the man then do?

LESSON 24.

THE THIRD ARTICLE.

Of God the Holy Spirit and Sanctification.

I believe in the Holy Spirit;
the holy Christian Church, the Communion of Saints;
the Forgiveness of sins;
the Resurrection of the body; and the Life everlasting.
Amen.

What is meant by this article?

I believe that I cannot by my own reason or strength believe in Jesus Christ, or come to Him;

but the Holy Spirit has called me through the gospel, enlightened me by His gifts, and sanctified and preserved me in the true faith;

in like manner as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the true faith;

in which Christian Church He daily forgives abundantly all my sins, and the sins of all believers,

and will raise up me and all the dead at the last day,
and will grant everlasting life to me and to all who believe in Christ.

This is most certainly true.

1. *What is sanctification?* (79)

Sanctification is the work of the Holy Spirit in our heart, through which He makes us partakers of God's gift of salvation and by which He transforms us in heart and life, so that we become holy.

We are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth. 2 Th. 2. 13.

All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you. Jn. 16. 15.

2. *By what means does the Holy Spirit work sanctification?* (81)

The Holy Spirit works sanctification by the means of grace, which are the Word of God and the holy sacraments.

3. *Where does the Holy Spirit offer us the means of grace?* (92)

The Holy Spirit offers us the means of grace in the Church of Jesus Christ.

Upon this rock I will build my church; and the gates of Hades shall not prevail against it. Mt. 16. 18.

They then that received his word were baptized: And the Lord added to them day by day those that were saved. Acts 2. 41.

DEATH OF JOHN THE BAPTIST.

Mt. 11. 2-6; 14. 1-6; Mk. 6. 22-29.

John in Prison. At that season Herod the tetrarch heard the report concerning Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him. For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.



John's Message to Jesus. Now when John heard in the prison the works of the Christ, he sent by his disciples and said unto him, Art thou he that cometh or look we for another? And Jesus answered and said unto them, Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. And blessed is he, whosoever shall find no occasion of stumbling in me.

Herod's Birthday. And when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. And the king said unto the damsel. Ask of me whatsoever thou wilt, and I will give it

thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptizer. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me on a platter the head of John the Baptist.

John is Beheaded. And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded him to bring his head: and he went and beheaded him in the prison, and brought his head on a platter, and gave it to the damsel; and the damsel gave it to the mother. And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.

Questions. 1. When King Herod heard the report concerning Jesus what did he say unto his servants? 2. Why had he thrown John into prison? 3. What had John told the king? 4. Why had Herod feared to put John to death? 5. When John in prison heard about the works of Christ whom did he send, and with what question? 6. What answer did Jesus direct them to give John? 7. Who danced before the king and on what occasion? 8. What did the king swear unto the daughter of Herodias? 9. What did the mother advise her daughter to ask? 10. How did the king feel about the request? 11. Why did he grant it? 12. What was then done? 13. Who buried John?

LESSON 25.

1. *Where is the Church of Jesus Christ?* (93)

The Church of Jesus Christ is found wherever the Word of God is preached in its truth and purity and the sacraments are administered according to the Word and institution of Christ.

In every place where I record my name I will come unto thee and I will bless thee. Ex. 20. 24.

Where two or three are gathered together in my name, there am I in the midst of them. Mt. 18. 20.

2. *Why is the Church called the communion of saints?* (94)

The Church is called the communion of saints because it consists of those alone who are sanctified in true faith.

If any man hath not the Spirit of Christ, he is none of his. Rom. 8. 9.

Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light. 1 Pet. 2. 9.

JESUS FEEDING THE FIVE THOUSAND.

Jn. 6. 1-15.

Occasion of the Miracle. After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they beheld the signs which he did on them that were sick. And Jesus went up into

the mountain, and there he sat with his disciples. Now the passover, the feast of the Jews, was at hand. Jesus, therefore, lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat?



And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?

The Miracle. Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.

So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

Results of the Miracle. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world. Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

Questions. 1. Why did a great multitude follow Jesus? 2. Where did Jesus go at this time with His disciples to teach the people? 3. What feast was at hand? 4. What question did Jesus put to Philip? 5. Why did He ask this? 6. What did Philip answer? 7. What did Andrew say? 8. What did Jesus direct them to do? 9. How many sat down? 10. What did Jesus do then? 11. When they were filled, what did Jesus tell His disciples to do? 12. How many baskets were filled with broken pieces? 13. What did the people that saw this sign declare? 14. Why did Jesus withdraw again into the mountain?

LESSON 26.

1. *How does the Holy Spirit work sanctification?*
(82)

The Holy Spirit calls me through the gospel, enlightens me by His gifts, sanctifies and preserves me in the true faith.

God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord. 1 Cor. 1. 9.

He called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2 Th. 2. 14.

2. *Of what does the Holy Spirit enlighten by His gifts?* (83)

Through the law, the Holy Spirit enlightens us concerning our sins, and through the gospel concerning salvation in Christ Jesus.

By the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin. Rom. 3. 20.

The grace of God hath appeared, bringing salvation to all men. Tit. 2. 11.

3. *What does the Holy Spirit work through illumination?* (84)

Through illumination by the law the Holy Spirit works sorrow for sin, and through illumination by the gospel He works faith in Jesus Christ.

The law came in besides, that the trespass might abound. Rom. 5. 20.

I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth. Rom. 1. 16.

PETER'S CONFESSION AND CHRIST'S TRANSFIGURATION.

Mt. 16. 13-19; 17. 1-8.

Peter's Confession. Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.

Christ's Transfiguration. And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them; and his face did shine as the sun, and his garments became



white as the light. And behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles: one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid, And lifting up their eyes, they saw no one, save Jesus only. And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.

Questions. Where was Jesus with His disciples now? 2. What important question did He ask His disciples? 3. What did they say? 4. What did Jesus reply? 5. What was Peter's wonderful confession? 6. How did the Lord reply? 7. Where did Jesus take three of His disciples after six days? 8. Who were they? 9. What took place in the mountain? 10. Who appeared talking with Jesus? 11. What did Peter suggest? 12. What happened while he was yet speaking? 13. What did the voice out of the cloud say? 14. How did it affect the disciples? 15. What did Jesus do and say? 16. When they lifted up their eyes, whom did they see? 17. Coming down from the mountain, what did Jesus command them?

LESSON 27.

1. *When do we truly repent of our sins?* (85)

We are truly repentant when we sincerely grieve over our sins, confess them, and long to be freed from them.

Godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret. 2 Cor. 7. 10.

He that covereth his transgressions shall not prosper;

But whoso confesseth and forsaketh them shall obtain mercy. Prov. 28. 13.

2. *When do we truly believe in Christ?* (86)

We believe in Christ when we heartily accept Him as our Saviour and trust in Him alone for the forgiveness of sins, life and salvation.

Blessed are they that hunger and thirst after righteousness: for they shall be filled. Mt. 5. 6.

He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him. Jn. 3. 36; Phil. 3. 7-9.

3. *What blessings does God bestow upon us when we accept Christ in true faith?* (87)

When we accept Christ in true faith, God forgives us our sins, imputes to us the righteousness of Christ, regenerates us and owns us as His children.

We reckon therefore that a man is justified by faith apart from the works of the law. Rom. 3. 28.

Ye are all sons of God, through faith, in Christ Jesus. Gal. 3. 26.

The righteous shall live by faith. Rom. 1. 17.

THE PARABLE OF THE UNMERCIFUL SERVANT.

Mt. 18. 21-35.



The Occasion of the Parable. Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

The King's Mercy. Therefore is the kingdom of

heaven likened unto a certain king, who would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience

with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

The Servant's Cruelty. But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due.

The Servant's Punishment. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

Moral of the Parable. So shall also my heavenly Father do unto you, if ye forgive not everyone his brother from your hearts.

Questions. 1. How many times did Peter suggest that we might forgive our brother? 2. How many times did Jesus say? 3. What did Jesus liken the kingdom of heaven unto? 4. How much did the servant owe the king? 5. Why did

his lord command him to be sold? 6. What else was to be sold? 7. What did the servant then do and say? 8. What did the lord do? 9. When that servant went out whom did he find? 10. How much did his fellow-servant owe him? 11. What cruel treatment did his fellow-servant receive at the hands of the first servant? 12. What did the fellow-servant do and say? 13. What did the first servant do? 14. Who told the lord "all that was done"? 15. What did the lord then do and say? 16. How was the first servant punished? 17. What is the moral of this parable?

LESSON 28.

1. *What must the believer do to be preserved in the true faith?* (91)

He must abide in God's Word, earnestly watch and pray, frequently commune at the Lord's table and walk even as the Lord Himself walked.

If ye abide in my word, then are ye truly my disciples. Jn. 8. 31.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Mt. 26. 41.

Fight the good fight of the faith. 1 Tim. 6. 12.

He that saith he abideth in him ought himself also to walk even as he walked. 1 Jn. 2. 6.

2. *When will the work of the Holy Spirit be completed?* (98)

The work of the Holy Spirit will be completed at the last day when He shall raise up me and all the dead, and grant everlasting life to me and to all who believe in Christ.

If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. Rom. 8. 11.

3. *What is meant by the resurrection of the dead?* (99)

At the last day the bodies of the dead shall be raised up and be reunited with their souls, and the bodies of all believers shall become like unto the glorified body of Christ.

Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of judgment. Jn. 5. 28, 29.

Christ shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory. Phil. 3. 21; 1 Cor. 15.

THE PARABLE OF THE GOOD SAMARITAN.

Lk. 10. 25-37.

The Occasion of the Parable. And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbor? Jesus made answer and said,

The Good Samaritan. A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like



manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

Moral of the Parable. Which of these three, thinkest thou, proved neighbor unto him, that fell among the robbers? And he said, He that showed mercy on

him. And Jesus said unto him, Go, and do thou likewise.

Questions. 1. Who stood up and spoke to Jesus? 2. Why did the lawyer ask Jesus this question? 3. What was the question? 4. What did Jesus say? 5. What did the lawyer answer? 6. What did Jesus reply? 7. Why did the lawyer ask, "Who is my neighbor?" 8. What happened to the man that was going down from Jerusalem to Jericho? 9. What did the robbers do to him? 10. What did the priest do? 11. How did the Levite act? 12. Who then came? 13. What did he do? 14. What did he give to the host? 15. Why? 16. What did he promise to do if necessary when he came back? 17. Which one did the lawyer think proved neighbor unto him who fell among robbers? 18. What did Jesus finally say to the lawyer?

PART THREE.

THE LORD'S PRAYER.

Mt. 6; Lk. 11.

LESSON 29.

1. *What is the introduction to the Lord's Prayer?*
(104)

Our Father who art in heaven.

What is meant by this?

God would thereby affectionately encourage us to believe that He is truly our Father and that we are His children indeed,

so that we may call upon Him with all cheerfulness and confidence, even as beloved children entreat their affectionate parent.

2. *Why has Christ taught us to say "Our Father"?*
(105)

Christ has taught us to say "Our Father" to remind us that in love we are to pray with each other and for each other.

Ye received the spirit of adoption, whereby we cry, Abba, Father. Rom. 8. 15

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men. 1 Tim. 2. 1.

Pray for us. Heb. 13. 18.

3. *Why has Christ taught us to say "Our Father who art in heaven"? (106)*

Christ has taught us to say "Our Father who art in heaven" to remind us of God's infinite glory and power, through which He can do far above that which we ask or think.

Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth is thine. 1 Chr. 29. 11.

Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen. Eph. 3. 20, 21.

JESUS BLESSES LITTLE CHILDREN. MARTHA AND MARY.

Mk. 10. 13-16; Lk. 10. 38-42.

Jesus Blesses Little Children. And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.



Jesus the Guest of Martha and Mary. Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and

she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

Questions. 1. Who were brought to Jesus? 2. Why were the children brought to Jesus? 3. Who rebuked them that brought the children? 4. How did Jesus feel concerning the actions of the disciples? 5. What did He say? 6. What did He do with the children? 7. Whose house did Jesus enter? 8. Who was Martha's sister? 9. What did Mary do? 10. Why was Martha cumbered? 11. What did she say unto the Lord? 12. What did the Lord answer?

LESSON 30.

THE FIRST PETITION.

Hallowed be thy name.

What is meant by this petition?

The name of God is indeed holy in itself; but we pray in this petition that it may be hallowed also by us. .

How is this effected?

When the Word of God is taught in its truth and purity, and we, as the children of God, lead holy lives in accordance with it;

this grant us, dear Father in heaven!

But whoever teaches and lives otherwise than as God's Word prescribes, profanes the name of God among us; from this preserve us, heavenly Father!

1. *For what do we pray in the first petition? (107)*

We pray in the first petition that the name of God may be hallowed by us in pure doctrine, true faith and holy life.

Pure doctrine.

He that hath my word, let him speak my word faithfully. Jer. 23. 28.

True faith.

And that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me. Gal. 2. 20.

Holy life.

Ye are the light of the world. Mt. 5. 14.

Walk as the children of light. Eph. 5. 8.

Mt. 15. 9; Acts 2. 42.

2. *Who profanes the name of God?* (108)

Whoever teaches and lives otherwise than as God's Word prescribes, profanes the name of God.

Add thou not unto his words,

Lest he reprove thee, and thou be found a liar.

Prov. 30. 6.

Whosoever goeth onward and abideth not in the teaching of Christ, hath not God. 2 Jn. 9.

JESUS IMPARTS SIGHT TO ONE BORN BLIND.

Jn. 9.

The Miracle. During the Feast of Tabernacles, on a sabbath, Jesus saw a man who was blind from his birth. And his disciples asked him, and said to him, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. Then he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go wash in the pool of Siloam. He went his way, therefore, and washed, and came seeing.

Envy of the Pharisees. Then they brought the man to the Pharisees, and they asked him how he had received his sight. He said unto them, He put clay



upon mine eyes, and I washed, and do see. Some of the Pharisees said, This man is not of God, because he keepeth not the sabbath day. But the man that had been blind said, He is a prophet. But the Jews did not believe that he had been blind until they called his parents. Then again they called the man that was

blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or not, I know not: one thing I know, that whereas I was blind, now I see. Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth. If this man were not of God, he could do nothing. Then they cast him out.

Jesus' Testimony of Himself. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshiped him.

Questions. 1. On what day did Jesus meet the man that was blind? 2. During what feast? 3. How long had the man been blind? 4. What question did the disciples ask Jesus? 5. What did Jesus answer? 6. What did Jesus then do? 7. What did He command the man to do? 8. What happened while he washed? 9. What did the Pharisees ask the man? 10. What did he answer them? 11. What did some of the Pharisees then say? 12. What did the man that had been blind say of Jesus? 13. Then what did the Jews do? 14. When the Jews had said unto the man, "Give God the praise," what did the man say about Jesus and about his own blindness? 15. What did they do to him? 16. When Jesus had found the man again what did He say unto him? 17. What did the man answer? 18. Then what did Jesus say? 19. What did the man say and do?

LESSON 31.

THE SECOND PETITION.

Thy kingdom come.

What is meant by this petition?

The kingdom of God comes indeed of itself, without our prayer,

but we pray in this petition that it may come unto us also.

How is this effected?

When our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word, and live a godly life here on earth, and in heaven for ever.

1. *What is meant by the kingdom of God?* (109)

By the kingdom of God is meant:

The kingdom of grace on earth, the Church, in which, through the Word and the sacraments, God offers to and bestows upon men His grace, and, secondly, the kingdom of glory in heaven, where God grants life and salvation unto the faithful.

The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel. Mk. 1. 15.

The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom. 2 Tim. 4. 18.

2. *For what do we pray in the second petition?*
(110)

We pray in the second petition that the kingdom of God may come into our hearts and continue to spread among men until it is completed in glory.

The kingdom of God in our hearts.

The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. Rom. 14. 17.

The development of God's kingdom.

Missions.

The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. Mt. 9. 37, 38.

The Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel. Eph. 3 6.

The kingdom of God completed in glory.

This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come. Mt. 24. 14.

When Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory. Col. 3. 4.

PARABLE OF THE GREAT SUPPER.

Lk. 14. 1, 15-24.

The Occasion of the Parable. And it came to pass, when Jesus went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And when one of them that sat at meat with him heard what Jesus was saying, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

The Invitation. But Jesus said unto him, A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready.



And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant came, and told his lord these things.

The Invitation Extended to Others. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the high-

ways and hedges, and constrain them to come in, that my house may be filled. For I say unto you, that none of these men that were bidden shall taste of my supper.

Questions. 1. On what day and why did Jesus go into the ruler's house? 2. What did the people do? 3. What did one of them that sat at meat with him say? 4. What did this certain man prepare? 5. Did he invite many or few? 6. When did he send forth his servant? 7. What was his servant to say? 8. What did they all do? 9. What excuses how did he feel and what did he command his 11. And the other? 12. When the master heard all these excuses how did he feel and what did he command his servant to do? 13. Again, when the servant reported what did the lord command him? 14. What is said of those that were bidden?

LESSON 32.

THE THIRD PETITION.

Thy will be done on earth, as it is in heaven.

What is meant by this petition?

The good and gracious will of God is done indeed without our prayer;

but we pray in this petition that it may be done by us also.

How is this effected?

When God frustrates and brings to naught every evil counsel and purpose, which would hinder us from hallowing the name of God, and prevent His kingdom from coming to us, such as the will of the devil, of the world, and of our own flesh;

and when He strengthens us and keeps us steadfast in His Word and in the faith, even unto our end.

This is His gracious and good will.

1. *What powers oppose God's will? (111)*

Our spiritual enemies, the devil, the world, and our own flesh oppose God's will.

2. *For what do we pray in the third petition? (112)*

We pray in the third petition that God's will may be done, to the end that all evil purposes may be overcome, His name hallowed and His kingdom advanced.

God our Saviour would have all men to be saved, and come to the knowledge of the truth. 1 Tim. 2. 4.

Teach me to do thy will; For thou art my God. Ps. 143. 10.

PARABLE OF THE PRODIGAL SON.

Lk. 15. 1, 11-32.

The Occasion of the Parable. Now all the publicans and sinners were drawing near unto him to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

The Son Lost. And Jesus said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of my substance that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.

The Son in Want. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

The Son Penitent. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants.

The Son Found. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.



Complaint of the Elder Son. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he

was angry, and would not go in: and his father came out, and entreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, who hath devoured thy living with harlots, thou killest for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine! But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost and is found.

Questions. 1. Why did the Pharisees and the scribes murmur? 2. What did they say? 3. How many sons did the man have? 4. What did the youngest ask of his father? 5. Where did he go? 6. What did he do with his substance? 7. How did he waste it? 8. What happened in that country? 9. What work did he find? 10. What did he wish to eat? 11. What did he say when he came to himself? 12. What did he do? 13. Who met him? 14. What did the son say unto his father? 15. What did the father say to his servants? 16. What did the elder son notice? 17. Whom did he ask about the music and dancing? 18. When the servant told him all about his brother's return how did he feel? 19. What did he say to his father? 20. What did the father reply?

LESSON 33.

THE FOURTH PETITION.

Give us this day our daily bread.

What is meant by this petition?

God gives indeed without our prayer, even to the wicked also their daily bread;

but we pray in this petition that He would make us sensible of His benefits and enable us to receive our daily bread with thanksgiving.

What is implied in the words: "Our daily bread"?

All things that pertain to the wants and the support of this present life;

such as food, raiment, money, goods, house and land, and other property; a believing spouse and good children; trust worthy servants and faithful magistrates, favorable seasons peace and health, education and honor; true friends, good neighbors, and the like.

1. *For what do we pray in the fourth petition?*
(113)

We pray in the fourth petition that God would graciously give us everything needed for our earthly life, together with a grateful heart to receive it as a gift of God.

Remove far from me falsehood and lies;

Give me neither poverty nor riches;

Feed me with the food that is needful for me.
Prov. 30. 8.

Every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving; for it

is sanctified through the word of God and prayer. 1 Tim. 4. 4, 5.

2. *Why do we say "Give us this day"?* (114)

We say "Give us this day" because we are not to be anxious for the morrow, but rely firmly upon the goodness of God which is new every morning.

Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof. Mt. 6. 34.

The eyes of all wait for thee;

And thou givest them their food in due season. Ps. 145. 15.

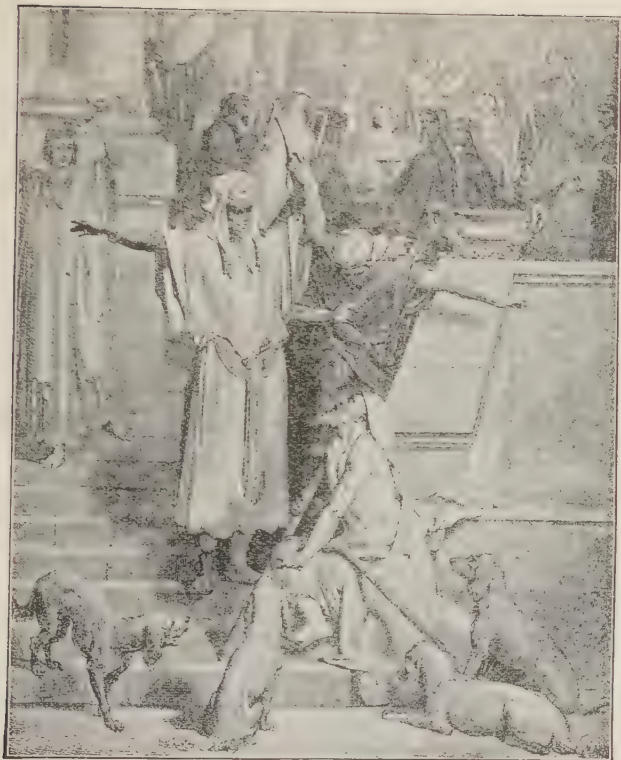
It is of Jehovah's lovingkindnesses that we are not consumed, because his compassions fail not. They are new every morning. Lam. 3. 22, 23.

PARABLE OF THE RICH MAN AND LAZARUS.

Lk. 16. 19-31.

A Rich Man and a Poor Man. Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea even the dogs came and licked his sores.

Their State after Death. And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also



died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.

But Abraham said Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they that pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them lest they also come into this place of torment.

God's Word. But Abraham saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham! but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

Questions. 1. How was the rich man clothed? 2. How did he live every day? 3. Who was the beggar? 4. Where was he lying? 5. How was he fed? 6. Who came and licked his sores? 7. When Lazarus died, who carried him away, and where? 8. Where did the rich man go when he died? 9. Whom did he see afar off? 10. Whom did he see in Abraham's bosom? 11. What did he ask Abraham to do? 12. What did Abraham tell him to remember? 13. How were they now divided? 14. Why did the rich man want Lazarus sent to his father's house? 15. What did Abraham say about the rich man's five brethren? 16. What did the rich man reply? 17. What did Abraham answer?

LESSON 34.

THE FIFTH PETITION.

And forgive us our trespasses.
as we forgive those who trespass against us.

What is meant by this petition?

We pray in this petition,
that our heavenly Father would not regard our sins, nor
deny us our requests on account of them;
for we are not worthy of anything for which we pray,
and have not merited it;
but that He would grant us all things through grace,
although we daily commit much sin, and deserve chastise-
ment alone.

We will, therefore, on our part, both heartily forgive, and
also readily do good to those who may injure or offend us.

1. *For what do we pray in the fifth petition? (115)*

We pray in the fifth petition that our heavenly Fa-
ther would not regard our sins, but would graciously
forgive them for the sake of Jesus Christ.

If we confess our sins, he is faithful and righteous
to forgive us our sins, and to cleanse us from all un-
righteousness. 1 Jn. 1. 9.

Remember not the sins of my youth, nor my trans-
gressions:

According to thy lovingkindness remember thou me,
For thy goodness' sake, O Jehovah. Ps. 25. 7.

2. *What is meant by the words "As we forgive
those who trespass against us"? (116)*

The words "As we forgive those who trespass against

us" mean, that as God is ready to forgive us our sins, so will we also both heartily forgive and readily do good to those who may injure or offend us.

If ye forgive not men their trespasses, neither will your Father forgive your trespasses. Mt. 6. 15.

PARABLE OF THE PHARISEE AND THE PUBLICAN. JESUS AT THE TREASURY.

Lk. 18. 9-14; Mk. 12. 41-44.

Occasion of the Parable. And Jesus spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee's Pride. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get.

The Publican's Humility. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

Jesus at the Treasury. And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich



cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he said unto his disciples, This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

Questions. 1. To whom did Jesus speak this parable? 2. Who were the men that went up into the temple? 3. Why did they go into the temple? 4. What did the Pharisee thank God for? 5. What two things did he boast of himself? 6. How did the publican show deep humility by his appearance? 7. What did he say when he prayed? 8. What did Jesus say about these two men? 9. When Jesus sat down over against the treasury, what were the people doing? 10. How much did the poor widow cast into the treasury? 11. What did Jesus say to his disciples about this poor widow? 12. How had she given more than all the others?

LESSON 35.

THE SIXTH PETITION.

And lead us not into temptation.

What is meant by this petition?

God indeed tempts no one to sin;

but we pray in this petition that God would so guard and preserve us,

that the devil, the world and our own flesh may not deceive us, nor lead us into error and unbelief, despair, and other great and shameful sins,

and that, though we may be thus tempted, we may nevertheless finally prevail and gain the victory.

1. *Whence do temptations come?* (117)

Temptations come from the devil the world and our own flesh.

The devil.

Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. 1 Pet. 5. 8, 9

The world.

My son, if sinners entice thee, consent thou not. Prov. 1. 10.

Our own flesh.

Each man is tempted, when he is drawn away by his own lust, and enticed. Jas. 1. 14.

2. *For what do we pray in the sixth petition?* (118)

We pray in the sixth petition that God would help

us to overcome all temptations and finally gain the victory.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Mt. 26. 41.

There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way to escape, that ye may be able to endure it. 1 Cor. 10. 13.

JESUS RAISES LAZARUS FROM THE DEAD.

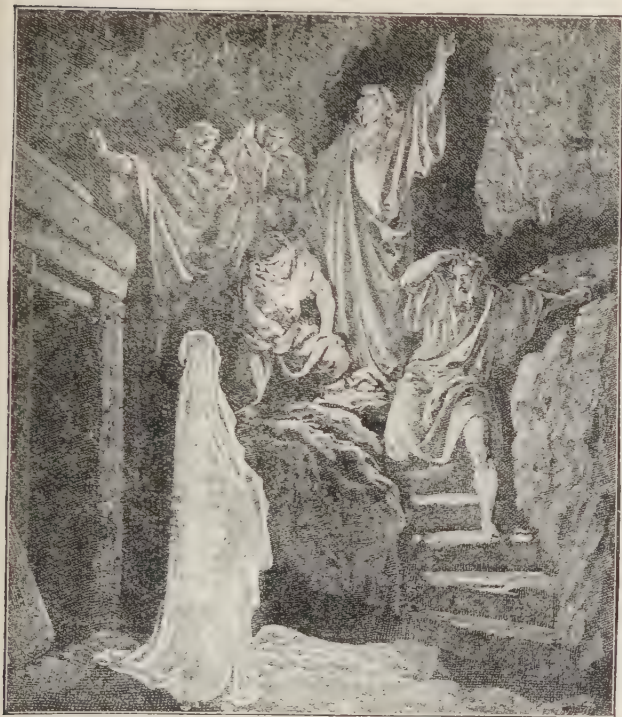
Jn. II. 1-53.

Sickness of Lazarus. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. Therefore his sisters sent unto Jesus, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Death of Lazarus. Now Jesus loved Martha and her sister and Lazarus. Yet he abode two days in the same place. Then he said unto his disciples, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said the disciples, Lord, if he sleep he shall do well. But they thought he had spoken of taking rest in sleep. Then Jesus said unto them plainly, Lazarus is dead. And I am glad for your sakes, that I was not there; nevertheless let us go to him.

Jesus and Martha. When Jesus came, he found that Lazarus had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, and many of the Jews came to Martha and Mary to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus said unto her, Thy brother shall rise again. Martha saith unto him, I know that he will rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

Jesus and Mary. And when she had so said, she went her way and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him, and fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Come and see. Jesus wept. Then said the Jews, Behold, how he loved him.



The Miracle. Then Jesus cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha saith, Lord, by this time he stinketh: for he has been dead four days. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone. And Jesus cried with

a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Effects of the Miracle. Then many of the Jews believed on him. But some of them went their ways to the Pharisees and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council; and from that day they took counsel together to put him to death.

Questions. 1. Who is here spoken of as being sick? 2. Where was he? 3. What were the names of his sisters? 4. To whom did they send word? 5. What word did they send? 6. What did Jesus say about the sickness? 7. How long did He continue where He was? 8. How did Jesus express Himself to His disciples in regard to the death of Lazarus? 9. What did the disciples say? 10. How had they understood the words of Jesus? 11. What then did Jesus say unto them? 12. How long had Lazarus lain in the grave when Jesus arrived? 13. What did Martha say unto Jesus when she met Him? 14. What did He reply? 15. What did Martha answer? 16. What did Jesus then say? 17. With what words did Martha confess her faith in the Lord? 18. Whom did she call? 19. What did Mary do? 20. What did she say? 21. How could the Jews tell that Jesus loved Lazarus? 22. What was the grave and how was it secured? 23. What did Jesus command? 24. What did Martha say now? 25. What did Jesus answer her? 26. What did Jesus cry? 27. What happened? 28. What effect had this wonderful miracle on the Jews? 29. Who took counsel from that day forth to put Jesus to death?

LESSON 36.

THE SEVENTH PETITION.

But deliver us from evil.

What is meant by this petition?

We pray in this petition, as in a summary,
that our heavenly Father would deliver us from all manner of evil, whether it affect the body or soul, property or character,

and, at last, when the hour of death shall arrive, grant us a happy end,

and graciously take us from this world of sorrow to Himself in heaven.

1. *For what do we pray in this petition?* (119)

We pray in the seventh petition that our heavenly Father would deliver us from all manner of evil, whether it affect the body or soul.

Jehovah redeemeth the soul of his servants;

And none of them that take refuge in him shall be condemned. Ps. 34. 22.

The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen. 2 Tim. 4. 18

2. *When will we be completely delivered from evil?* (120)

We shall be completely delivered from evil when we have persevered in faith in Christ until the end of life, and God graciously takes us to Himself in heaven.

He that endureth to the end, the same shall be saved. Mt. 24. 13.

God shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; the first things are passed away. Rev. 21. 4.

He that overcometh shall inherit these things; and I will be his God, and he shall be my son. Rev. 21. 7

JESUS' LAST JOURNEY TO JERUSALEM.

Mt. 20. 17-19; Lk. 18. 31-34; 19. 1-10.

Jesus Again Foretells His Suffering. And as Jesus was going up to Jerusalem he took the twelve disciples apart, and on the way he said unto them, Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of man. For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon: and they shall scourge and kill him: and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

Jesus the Guest of Zacchaeus. And he entered and was passing through Jericho. And behold, a man called by name Zacchaeus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste,



and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man who is a sinner. And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

Questions. 1. Where was Jesus going? 2. When He took His disciples apart what did He tell them? 3. What had been written through the prophets to be accomplished unto the Son of man? 4. How did the disciples receive this saying? 5. What place was Jesus passing through? 6. Who was Zacchaeus? 7. What was he especially seeking? 8. What was his difficulty? 9. How did he manage to secure a view of Jesus? 10. What did the Lord say to him? 11. What did Zacchaeus do? 12. How did he receive Jesus? 13. How were the people affected by this? 14. What did they say? 15. What was Zacchaeus' honest confession to the Lord? 16. What was the Lord's beautiful reply?

Note. Zacchaeus was a tax-gatherer for the Roman government.

LESSON 37.

For thine is the kingdom, and the power, and the glory for ever and ever. Amen.

What is meant by this word?

That I should be assured that such petitions are acceptable to our heavenly Father, and are heard by Him; for He Himself has commanded us to pray in this manner, and has promised that He will hear us. Amen, Amen, that is, Yea, yea, it shall be so.

1. *What is prayer?* (101)

Prayer is the communion of our heart with God, our dear heavenly Father, whether we ask Him for spiritual or temporal good, or thank and praise His holy name.

Give ear to my words, O Jehovah,
Consider my meditation. Ps. 5. 1.

Trust in him at all times, ye people;

Pour out your heart before him:

God is a refuge for us. Ps. 62. 8.

It is a good thing to give thanks unto Jehovah,

And to sing praises unto thy name, O Most High.

Ps. 92. 1.

2. *Why should we pray?* (102)

We should pray because God has exhorted us to pray and promised to hear us, and also because we continually need to flee to Him and open our hearts to receive His grace and help.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full. Jn. 16. 24.

Call upon me in the day of trouble:

I will deliver thee, and thou shalt glorify me. Ps. 50. 15.

3. *How should we pray?* (103)

We should pray with a humble and penitent heart, in childlike submission, in the name of Jesus.

We do not present our supplications before thee for our righteousness, but for thy great mercies' sake. Dan. 9. 18.

My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. Matt. 26. 39.

Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it to you in my name. Jn. 16. 23.

JESUS ENTERS JERUSALEM.

Mt. 21. 1-11; Mk. 11. 1-18; Lk. 19. 29-44; Jn. 12. 1-18.

Preparations for the Entry. And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me, And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt, the foal of an ass.



Jesus Hailed as the Messiah. And the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

Jesus Weepeth over Jerusalem. And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Questions. 1. When they drew nigh unto Jerusalem, where did Jesus send two disciples? 2. For what purpose? 3. What were they to say if any man said aught unto them? 4. What was the prophecy which was spoken through the prophet? 5. When Jesus was riding toward the city what did the people that saw Him do? 6. What did they cry? 7. What did the multitudes say? 8. When Jesus saw the city how was He affected? 9. What did He say? 10. What prophetic words did He utter?

PART FOUR.

THE SACRAMENT OF HOLY BAPTISM.

LESSON 38.

What is baptism?

Baptism is not simply water, but it is the water comprehended in God's command and connected with God's Word.

What is that word of God?

It is that which our Lord Jesus Christ spake, as it is recorded in the last chapter of Matthew:

Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you.

1. *According to the commandment of Christ, how are men to be made disciples?* (123)

They are to be made disciples by being baptized with water into the name of the Father and of the Son and of the Holy Spirit, and taught to observe all things whatsoever Christ has commanded.

2. *Does Christ's command regarding baptism include the children?* (124)

Christ's command regarding baptism includes all, without exception.

Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Jn. 3. 3.

Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Mk. 10. 14.

3. *What does it signify that we are baptized into the name of the Father and of the Son and of the Holy Spirit?* (125)

Baptism into the name of the Father and of the Son and of the Holy Spirit signifies that we are received into communion with the Triune God and His Church.

For as many of you as were baptized into Christ did put on Christ. Gal. 3. 27.

Now hath God set the members each one of them in the body, even as it pleased him. 1 Cor. 12. 18.

CONSPIRACY AGAINST JESUS.

Mt. 26. 3-16; Mk. 14. 1-11; Lk. 22. 1-6.

The Conspiracy of the Enemies. And the feast, which is called the Passover, drew nigh. Then assembled together the chief priests, and the scribes and the elders of the people unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feastday, lest there be an uproar among the people.

Treachery of Judas. Then entered Satan into Judas Iscariot, one of the twelve. And he went his way, and communed with the chief priests and captains, and said unto them, What will ye give me, and I will deliver him unto you? When they heard this, they



were glad, and covenanted with him for thirty pieces of silver (about twenty-one dollars). And from that time he sought opportunity to betray him unto them in the absence of the multitude.

THE LAST PASSOVER.

Mt. 26. 17-28; Mk. 14.

The Passover. On the first day of unleavened bread Jesus sent Peter and John, saying, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And the disciples did as Jesus had appointed them, and they made ready the passover. Now when even was come, he sat down with the twelve.

Institution of the Lord's Supper. And as they were eating Jesus took bread ; and when he had given thanks, he brake it and gave it to the disciples, saying, Take, eat ; this is my body which is given for you ; this do in remembrance of me. After the same manner also he took the cup, when he had supped, gave thanks and gave it to them, saying : Drink ye all of it ; for this cup is the new testament in my blood, which is shed for you, and for many, for the remission of sins ; this do ye, as oft as ye drink it, in remembrance of me.

Questions. 1. What great feast drew nigh? 2. Who assembled in the palace of the high priest? 3. Who was the high priest? 4. For what purpose did they assemble? 5. What did they fear? 6. What took place with Judas Iscariot? 7. With whom did he commune? 8. What did he offer to do? 9. How much did they offer to give him? 10. From that time what did they try to do? 11. When did Jesus send Peter and John into the city? 12. What did they do in the city? 13. After they had eaten the passover, what great supper did the Lord institute?

Note. Part Fourth. Suffering and Death of Jesus, Lessons 38-42. The *treason* of Judas was prophesied in Ps. 141. 9 and Zech. 11. 12.

LESSON 39.

What gifts or benefits does baptism confer?

It worketh forgiveness of sins,
delivers from death and the devil,
and confers everlasting salvation on all who believe, as
the word and promises of God declare.

What are such words and promises of God?

Those which our Lord Jesus Christ spake, as they are
recorded in the last chapter of Mark:

He that believeth and is baptized shall be saved;
but he that believeth not shall be damned.

1. *What do we receive in baptism?* (126)

In baptism we receive forgiveness of sins, deliverance
from death and the devil, together with everlasting
salvation.

Repent ye, and be baptized every one of you in
the name of Jesus Christ unto the remission of your
sins; and ye shall receive the gift of the Holy Spirit.
Acts 2. 38.

Wherein few, that is, eight souls, were saved
through water; which also after a true likeness doth
now save you, even baptism. 1 Pet. 3. 20, 21.

JESUS SUFFERS IN GETHSEMANE.

Mt. 26. 36-50; Mk. 14. 33-46; Lk. 22. 39-48.

Jesus in Agony and Prayer. And when they had
sung a hymn, they went out into the mount of Olives.
And they came to a place which was named Gethse-
mane. And he said to his disciples, Sit ye here, while I

go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here,



and watch with me. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass

away from me, except I drink it, thy will be done. And he left them, and went away again, and prayed the third time, saying the same words. Then he cometh to his disciples, and saith unto them, Sleep on now, and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

The Betrayal. While Jesus spoke, Judas came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. And Judas gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, Master, and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss? Then they came and laid hands on Jesus, and took him. Then all the disciples forsook him and fled.

Questions. 1. After the institution of the Lord's Supper and when they had sung a hymn, where did Jesus and His disciples go? 2. What special place did they come to? 3. What did Jesus say to His disciples? 4. What three disciples did Jesus take with Him? 5. What did He say unto them? 6. Relate everything connected with this sorrowful and distressing scene? 7. What did Jesus pray for regarding the cup, and whose will should prevail? 8. Who came from heaven strengthening Him? 9. What is said of the sweat falling down to the ground? 10. With what words did He arouse His disciples out of their sleep? 11. How many times did He withdraw from the disciples in order

to pray? 12. What did He say when He came back the last time? 13. While Jesus was speaking who came? 14. What was Judas' sign? 15. What did he say and do? 16. What did Jesus say unto him? 17. What did they do to Jesus? 18. What became of the disciples?

Note. Gethsemane was a place across the Kidron and at the foot of Mt. Olivet. After the institution of the Lord's Supper, Jesus, near midnight, went to Gethsemane. The same three disciples that were present at His transfiguration were witnesses of His great agony in Gethsemane.

LESSON 40.

How can water produce such great effects?

It is not the water indeed that produces these effects, but the Word of God, which accompanies and is connected with the water, and our faith which relies on the Word of God connected with the water.

For the water, without the Word of God, is simply water and no baptism.

But when connected with the Word of God, it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost;

as St. Paul says to Titus, in the third chapter (verses 5-8)):

According to His mercy, He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

which He shed on us abundantly through Jesus Christ our Saviour;

that, being justified by His grace, we should be made heirs according to the hope of eternal life.

This is a faithful saying.

1. *What makes the water a baptism?* (127)

The Word of God makes the water a baptism.

Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word. Eph. 5. 25, 26.

2. *Why is baptism called a "washing of regeneration"?* (128)

Baptism is called a "washing of regeneration" because we, who by nature are born in sin, through baptism receive a new life in Christ.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Jn. 3. 5.

3. *How is baptism dependent on faith?* (129)

Our faith indeed does not make the water a baptism, but the life granted in baptism is received and kept through faith alone.

He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. Mk. 16. 16.

JESUS CONDEMNED TO DEATH.

Mt. 26. 57; 27. 20; Mk. 14. 53—15. 19; Lk. 22. 54—23. 25;
Jn. 18. 12—19. 16.

Jesus Before the Council. The chief priests and all the council sought false witnesses against Jesus, to put him to death; but found none. At last came two false witnesses and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God. And Jesus said, I am. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? What think ye? And they all condemned him to be guilty of death. And the men that held Jesus mocked him, and smote him, and some began to spit on him, and to buffet him. And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away and delivered him to Pilate.

Death of the Traitor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed and went and hanged himself.



Jesus Before Pilate. The multitude began to accuse Jesus before the governor, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the king of the Jews? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto

the truth. Every one that is of the truth heareth my voice. Then Pilate said to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, and as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. And he questioned with him in many words; but he answered him nothing. And Herod, with his men of war mocked him, and sent him again to Pilate. Now at the feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, a robber and murderer called Barabbas. Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? But the chief priests moved the people, and they cried out, saying, Away with this man, and release unto us Barabbas. Pilate saith unto them, What shall I do then with Jesus? They all say unto him, Let him be crucified. But Pilate wished to chastise him and release him. Then Pilate took Jesus and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and put a reed in his right hand: and they bowed the knee before him and mocked him, say-

ing, Hail, King of the Jews! And they spit upon him, and took the reed and smote him on the head. And Pilate brought Jesus forth unto the people and said unto them, Behold the man! They cried out, Crucify him, Crucify him!

Pilate Passes Judgment on Jesus. Pilate sought to release Jesus: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend. When Pilate heard that saying, and saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and our children. Then he released Barabbas, and delivered Jesus to be crucified.

Questions. 1. Where do we find Jesus now? 2. What did the chief priests and all the council try to secure? 3. What did the two false witnesses that came at last have to say? 4. What did Jesus do? 5. Then what did the high priest say unto Jesus? 6. What did Jesus reply? 7. Then what happened? 8. What did the men that held Jesus do? 9. To whom was Jesus delivered? 10. What is said of Judas? 11. What did Judas say to the chief priests and elders? 12. What did they say? 13. Then what did Judas do? 14. What was the accusation of the multitude against Jesus before the governor? 15. What did Pilate ask him? 16. What did Jesus say? 17. What did Pilate say to the people? 18. What then did they answer? 19. How did it come that Pilate sent Jesus to Herod? 20. Why was Herod glad to see Jesus? 21. When Jesus answered him nothing, what did Herod and his men do? 22. What was customary

for the governor to do at the feast? 23. Who was Barabbas? 24. What did Pilate ask the people? 25. Why did the people choose Barabbas? 26. When Pilate asked, What shall I do then with Jesus? what did they all say? 27. What did Pilate wish to do? 28. What was done? 29. When Pilate sought to release Jesus, what did the Jews cry? 30. When he saw he could prevail nothing, what did Pilate do and say? 31. Then answered all the people what? 32. What then took place?

LESSON 41.

What does such baptizing with water signify?

It signifies

that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts,

and that again the new man should daily come forth and rise, that shall live in the presence of God in righteousness and purity for ever.

Where is it so written?

St. Paul, in the Epistle to the Romans, chapter 6, verse 4, says:

We are buried with Christ by baptism into death;

that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

1. *What is meant by the old man and the new man?* (130)

The old man is the inherited sinfulness of our nature, and the new man is the spiritual life born in baptism.

For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. Gal. 5. 17.

2. *What duties have the parents and the Church toward the baptized children?* (134)

The parents and the Church should nurture the baptized children and carefully teach them to observe all that Christ has commanded.

Ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord. Eph. 6. 4.

See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. Mt. 18. 10.

3. *When are the children given their first public opportunity to reveal that they have been taught that which Christ commanded?* (135)

At confirmation.

4. *What is confirmation?* (136)

Confirmation is a churchly rite at which the children, after having given proof of their knowledge, make public confession of their faith, promise faithfully to fulfill their duties as Christians, and receive the blessing of the congregation; whereupon they are admitted to the Lord's Supper.

Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. 1 Tim. 6. 12.

CRUCIFIXION AND DEATH OF JESUS.

Mt. 27. 31-56; Mk. 15. 20-41; Lk. 23. 26-49; Jn. 19. 16-30.

Jesus on the Way to Golgotha. And the soldiers led Jesus out to crucify him. And he went forth bearing his cross. And they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they



laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women who also bewailed and lamented him. But

Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

Jesus is Crucified. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they crucified him, and two thieves; the one on his right hand, and the other on his left. Then Jesus said, Father, forgive them; for they know not what they do. And it was the third hour (9 o'clock A. M.) when they crucified him. And Pilate wrote a title in Hebrew, Greek and Latin, and put it on the cross. And the writing was, Jesus of Nazareth, the King of the Jews.

Jesus on the Cross. And the people, and the rulers also derided him, saying, He saved others; let him save himself, if he be Christ. If thou be the Son of God, come down from the cross. And the soldiers also mocked him, saying, If thou be the King of the Jews, save thyself. And one of the malefactors, who were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day thou shalt be with me in paradise. Now there stood by the cross of Jesus his mother and his mother's

sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he unto the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. Now from the sixth hour (12 o'clock) there was darkness over the land unto the ninth hour (3 o'clock P. M.). And about the ninth hour, Jesus cried with a loud voice, saying, My God, my God, why hast thou forsaken me?

Jesus Dies. After this, Jesus knowing that all things were now accomplished that the Scripture (Ps. 69. 21) might be fulfilled, saith, I thirst. And they filled a sponge with vinegar, and put it upon hyssop and put it to his mouth. When Jesus had received the vinegar, he said, It is finished. After that Jesus cried with a loud voice, Father, into thy hands I commend my spirit. And having said thus, he bowed his head, and gave up the ghost.

Events at the Death of Jesus. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose. Now when the centurion, and they that were with him, watching Jesus, saw the earth quake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And all the people that came together to that sight, beholding the things which were done, smote their

breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding those things.

Questions. 1. Who led Jesus out to crucify Him? 2. Who bore His cross? 3. Who was afterwards made to bear the cross after Jesus? 4. What did Jesus say unto them that followed Him? 5. Where was He crucified? 6. Who were crucified with Him? 7. What was Jesus' prayer? 8. At what hour was Jesus crucified? 9. What was Pilate's writing put on the cross and in what language? 10. How did the people and the rulers deride Him? 11. How did one of the malefactors rail on Him? 12. How did the other rebuke this malefactor? 13. What did he say unto Jesus? 14. What did Jesus say? 15. Who are mentioned standing by the cross? 16. What did Jesus say to His mother, and unto His disciple? 17. What happened from the sixth hour to the ninth? 18. What words did Jesus cry about the ninth hour? 19. What did He say next? 20. How did they quench His thirst? 21. When He had received the vinegar, what did Jesus say? 22. Again what did He say, crying with a loud voice? 23. Then what happened? 24. What events took place at the death of Jesus? 25. Now what did the centurion and others say? 26. What did the people do? 27. Who stood afar off, beholding these things?

LESSON 42.

THE PREPARATORY SERVICE.

1. *What principal parts belong to the preparatory service?* (137)

Confession of sins and absolution.

2. *In what does confession of sins consist?* (138)

It consists in confessing our sins before God with a penitent heart, and asking forgiveness for Christ's sake.

I said, I will confess my transgressions unto Jehovah;

And thou forgavest the iniquity of my sin. Ps. 32. 5.

Many also of them that had believed came, confessing, and declaring their deeds. Acts 19. 18.

3. *What is absolution?* (139)

After we have confessed our sins the pastor, on Christ's behalf, declares the forgiveness of our sins.

David said unto Nathan, I have sinned against Jehovah. And Nathan said unto David, Jehovah also hath put away thy sin; thou shalt not die. 2 Sam. 12. 13.

Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained. Jn. 20. 23.

4. *What must we consider at absolution?* (140)

That it is God alone who forgives sins, and that forgiveness cannot be received without contrition and faith.

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Is. 44. 22.

If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. 1 Jn. 1. 9.

BURIAL OF JESUS.

Mk. 15. 42-47 . Lk. 23. 50-56; Jn. 19. 31-42.

Jesus' Side is Pierced. The Jews therefore, because it was the preparation that the bodies should not remain upon the cross on the sabbath day, besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

Preparation for the Burial. When the even was come Joseph of Arimathæa, an honorable counsellor, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate, that he might take away the body of Jesus; and Pilate gave him leave. And there came also Nicodemus (who at first came to Jesus by night), and brought a mixture of myrrh and aloes. Then they took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.



The Body of Jesus Laid in the Grave. Now in the place where he was crucified there was a garden; and in the garden was a new sepulchre, which Joseph had hewn out of the rock. There laid they Jesus; and rolled a great stone to the door of the sepulchre. And the women also, who came with him from Galilee, followed after and beheld the sepulchre.

The Grave is Guarded. The next day the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen

from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way and make it as sure as ye can. And they went, and made the sepulchre sure, sealing the stone and setting a watch.

Questions. 1. Why did the Jews beseech Pilate that the legs of the crucified bodies might be broken, and that the dead bodies be taken away? 2. What was done to the body of Jesus? 3. Why was not his legs broken? 4. Who was Joseph of Arimathæa? 5. What did he request of Pilate? 6. Who came and brought myrrh and aloes? 7. What else did Nicodemus do? 8. Where was Jesus laid? 9. How was the door made secure? 10. Who else beheld the sepulchre? 11. What did the chief priests and the Pharisees ask of Pilate the next day? 12. Why? 13. What did Pilate say? 14. What did they do?

PART FIVE.
THE SACRAMENT OF THE ALTAR
or
THE LORD'S SUPPER.

LESSON 43.

What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ,
under the bread and wine,
given unto us Christians to eat and to drink,
as it was instituted by Christ Himself.

Where is it so written?

The holy Evangelists, Matthew, Mark and Luke, together
with St. Paul, write thus:

Our Lord Jesus Christ, in the night in which He was
betrayed, took bread;

and when He had given thanks, He brake it and gave it
to His disciples, saying,

Take, eat; this is my body, which is given for you;
this do in remembrance of Me.

After the same manner, also, when He had supped, He
took the cup,

and when He had given thanks, He gave it to them,
saying,

Drink ye all of it;

this cup is the new testament in my blood, which is shed
for you, and for many, for the remission of sins;

this do, as oft as ye drink it, in remembrance of Me.

1. *What is taught by the words "This is my body and this is my blood"? (141)*

The words "This is my body and this is my blood" teach us, that the body and blood of Christ are truly present in the Lord's Supper and are given with the bread and the wine.

The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? 1 Cor. 10. 16.

2. *What is the significance of the words "This do in remembrance of me"? (142)*

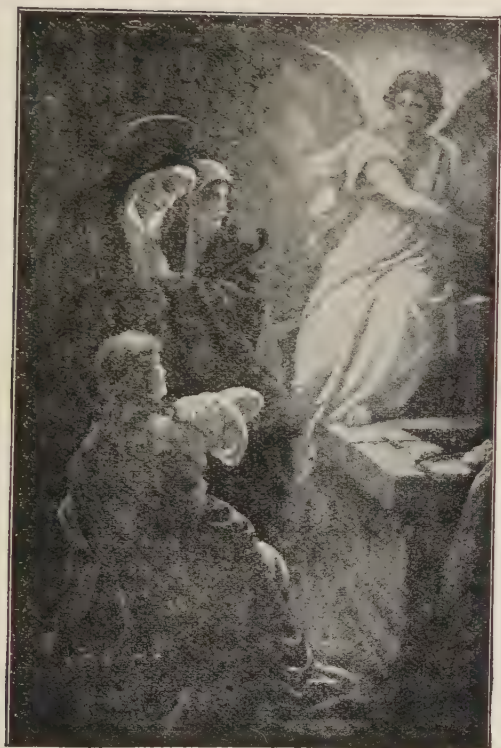
The words "This do in remembrance of me" signify that the Christian Church, in celebrating the Lord's Supper, should remember and confess her crucified Saviour.

As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. 1 Cor. 11. 26.

THE RESURRECTION OF JESUS.

Mt. 28. 1-8, 11-15; Mk. 16. 1-8; Lk. 24. 1-12; Jn. 20. 1-10.

The Opened Grave. Upon the first day of the week, very early in the morning, there was a great earthquake: for the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And some of the watch came into the city, and showed unto the chief priests all the things that were done.



The Resurrection Declared. And Mary Magdalene, and some other women, came very early in the morning with sweet spices, that they might anoint him. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away. Then Mary Magdalene ran and came to Peter and John, and said to them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. And the other women entered into the sepulchre and found not the body of the Lord Jesus. And as they were much perplexed thereabout, behold, two men stood by them in shining garments, And as they were afraid the angels said unto them, Fear not ye! Why seek ye the living among the dead? Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

Peter and John at the Grave. Because of the words of Mary Magdalene, Peter and John went forth, and came to the sepulchre. Peter went into the sepulchre first, and saw the linen clothes lie. Then John who was first come to the sepulchre, also went in, and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Questions. 1. What happened very early in the morning? 2. Who rolled the stone from the door of the sepulchre? 3. What is said of the angel's countenance and raiment? 4. Who were frightened at the angel's appearance? 5. Who came very early in the morning and for what purpose? 6. What did they say among themselves? 7. What did they at last notice? 8. What did Mary Magdalene do and say? 9. What did the other women do? 10. What did the angels say unto them? 11. To whom should they bear the glad tidings of Jesus' resurrection? 12. Where should they see Jesus? 13. When Peter and John came to the sepulchre what did they see? 14. Then where did the disciples go? 15. What great festival does the Church celebrate in commemoration of the Lord's resurrection?

Note. Part Fifth. The Exaltation of Jesus. Lessons 43-45.

LESSON 44.

What benefits are derived from such eating and drinking?

They are pointed out in these words: Given, and shed for you, for the remission of sins.

Namely, through these words, the remission of sins, life and salvation are granted unto us in the Sacrament.

For where there is remission of sins, there are also life and salvation.

1. *Of what do these words assure us, "Given, and shed for you, for the remission of sins"? (143)*

The words "Given, and shed for you, for the remission of sins" assure us that Christ's body is truly given for us and Christ's blood shed for us for the remission of sins.

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Is. 53. 5.

2. *What is meant by Christ's declaration that the forgiveness of sins is given in the Lord's Supper? (144)*

Christ's declaration means that the forgiveness of sins is given, renewed and confirmed in the Lord's Supper.

Behold, the Lamb of God, that taketh away the sin of the world. Jn. 1. 29.

3. *How can we say that life and salvation are given in the Lord's Supper? (145)*

Life and salvation are given in the Lord's Supper, because where there is remission of sins, there are also life and salvation.

Blessed is he whose transgression is forgiven,
Whose sin is covered. Ps. 32. 1.

CHRIST APPEARS TO HIS DISCIPLES AFTER THE RESURRECTION.

Mt. 28. 9, 10, 16-20; Mk. 16. 9-14; Lk. 24. 18-45; Jn. 20. 11-29; 21. 1-23; 1 Cor. 15. 5-7.

His Appearance to Mary Magdalene. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting there. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father, and your Father, and to my God and your God. Mary Magdalene

came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

His Appearance to Peter. The same day he was seen of Peter.



His Appearance on the way to Emmaus. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs (i. e. about $6\frac{3}{4}$ miles). And they talked together of all these things which had happened. While they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him.

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. Then said he unto them, O fools and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, that

he took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and they told what had happened.

His Appearance to the Ten Apostles. And as they thus spoke, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified, and supposed they had seen a spirit. And he shewed them his hands and his feet. Then were the disciples glad, when they saw the Lord. And he said, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it and did eat before them. Then said Jesus unto them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.

His Appearance to the Eleven Apostles. But Thomas, one of the twelve, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails

and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

His Appearance at the Sea of Tiberias. According to the command of Jesus, the disciples returned to Galilee. There Jesus appeared unto seven of his disciples at the sea of Tiberias.

His Glorious Appearance on a Mountain in Galilee. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. There he was seen of above five hundred brethren at once, and when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and on earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.

His Appearance to James. After that he was seen of James, the brother of the Lord.

Questions. 1. Whom did Mary Magdalene see in the sepulchre? 2. What did the angels say unto her? 3. What did Mary reply? 4. When she turned herself back whom did she see? 5. What did Jesus say unto her? 6. Whom did Mary suppose Jesus to be? 7. What did she say? 8. Then what happened? 9. Why did Mary go and tell the disciples that she had seen the Lord? 10. Who else saw Him the same day? 11. Who came and went with the two disciples on their way to Emmaus? 12. Tell about the entire conversation. 13. What did they constrain Jesus to do? 14. While they were eating bread what happened? 15. What did they say to one another? 16. Where did they go and whom did they find? 17. Tell all about His appearance to the ten apostles. 18. What had the other disciples to tell Thomas? 19. What did he say? 20. What happened after eight days? 21. Relate about Jesus and Thomas. 22. Where did Jesus appear unto seven of His disciples? 23. Why did the eleven disciples go into Galilee, into a mountain? 24. How many brethren saw Him there? 25. What wonderful words did Jesus speak there? 26. Who saw Him after that?

LESSON 45.

How can bodily eating and drinking produce such great effects?

The eating and drinking, indeed, do not produce them, but the words which stand here, namely: Given, and shed for you, for the remission of sins.

These words, together with the bodily eating and drinking, are the chief things in the Sacrament;

and he who believes these words, has that which they declare and set forth, namely, the remission of sins.

1. *Upon what does the blessing of the Lord's Supper depend?* (146)

The blessing of the Lord's Supper depends upon the words and promise "Given, and shed for you, for the remission of sins."

2. *Do all who come to the Lord's Supper receive its blessings?* (147)

All who come to the Lord's Supper receive His body and blood, but they only receive the blessings of the Lord's Supper who believe these words, "Given, and shed for you, for the remission of sins."

Blessed are they that hunger and thirst after righteousness; for they shall be filled. Mt. 5. 6.

THE ASCENSION OF JESUS.

Mk. 16. 19; Lk. 24. 46-52; Acts 1. 3-12.

The Promise of the Holy Spirit. And Jesus, being assembled together with the disciples, on the fortieth



day after his resurrection, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. And he said unto them, Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria and unto the uttermost parts of the earth.

Jesus Enters into His Glory. And he led them out as far as to Beth-

any, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, while they beheld, and was carried up into heaven; and a cloud received him out of their sight.

“And he sitteth on the right hand of God.”

His Second Coming Announced. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from

you into heaven, shall so come in like manner as ye have seen him go into heaven. And they worshiped him, and returned to Jerusalem with great joy.

Questions. 1. How many days after His resurrection did His ascension take place? 2. What did He command them regarding their stay at Jerusalem? 3. What was to happen after that the Holy Spirit had come upon them? 4. How far did He lead them out? 5. Here what did He do to the disciples? 6. While He blessed them what happened? 7. Where did Jesus go? 8. What did the disciples do as He went up? 9. Who stood by them? 10. How were they dressed? 11. What did they say unto the disciples? 12. How is Jesus to return? 13. What did the disciples do then? 14. Where did they go?

Note. The Lord ascended to heaven near the village of Bethany, near the scene of His agony in Gethsemane.

LESSON 46.

Who is it, then, that receives this sacrament worthily?

Fasting and bodily preparation are indeed a good external discipline;

but he is truly worthy and well prepared, who believes these words: Given, and shed for you, for the remission of sins.

But he who does not believe these words, or who doubts, is unworthy and unfit;

for the words: for you, require truly believing hearts.

1. *What is the condition of those who neglect the Lord's Supper?* (151)

The condition of those who neglect the Lord's Supper is dangerous indeed, because it shows that they neither realize their sinfulness, nor that the Lord offers them His grace in His Supper, and that they also despise the covenant of Christ's blood.

Looking carefully lest there be any man that falleth short of the grace of God. Heb. 12. 15.

2. *What are the blessings of a worthy celebration of the Lord's Supper?* (152)

Through a worthy celebration of the Lord's Supper believers are strengthened in their communion with Christ and with each other, receive power to walk in the footsteps of Christ, and are assured of a blessed resurrection.

As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and esta-

blished in your faith, even as ye were taught, abounding in thanksgiving. Col. 2. 6, 7

He that eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day. Jn. 6. 54.

Yea, I come quickly. Amen: Come, Lord Jesus. Rev. 22. 20.

THE DESCENT OF THE HOLY SPIRIT.

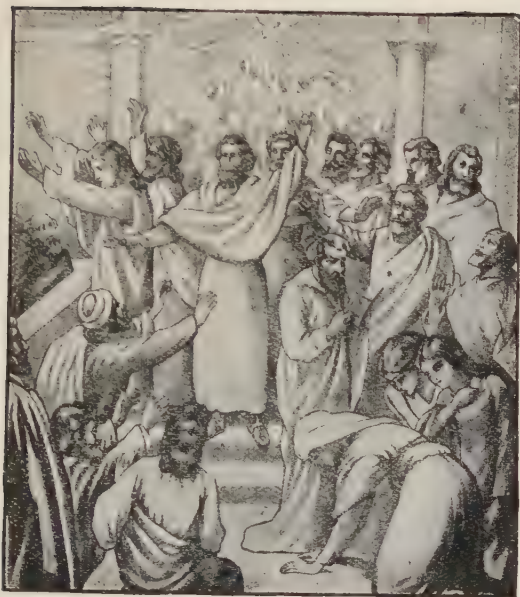
Lk. 24. 53; Acts 1. 13—2. 41.

The Disciples Waiting for the Promise of the Father. After the ascension of Jesus, the Apostles with the women, and Mary, the mother of Jesus, and with his brethren were assembled in Jerusalem. There all continued with one accord in prayer and supplication; and they were continually in the temple praising and blessing God. And in those days the disciples were assembled to the number of about one hundred and twenty. And having prayed, they chose Matthias as an apostle in the place of Judas Iscariot.

Jesus Sends the Holy Spirit. And when the day of Pentecost (i. e. 50 days after Easter) was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire. And they were filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

The Multitude Assembles. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? What meaneth all this? Others mocking said, These are full of new wine.

Peter's Sermon. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be it known unto you, and hearken to my words: For these are not drunken, as ye suppose. But it is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Him God hath raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear. Therefore let all the house of Israel know as-



surely, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

The Church Established. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. Then they that gladly received his word were baptized: and the same

day there were added unto them about three thousand souls.

Questions. 1. Where were the disciples waiting for the promise of the Father? 2. What were they doing in Jerusalem? 3. How many disciples were assembled in those days? 4. Who was chosen as an apostle in the place of Judas Iscariot? 5. How many days after the resurrection did Jesus send the Holy Spirit? 6. What is this day called? 7. Tell what happened. 8. Who are mentioned as dwelling at Jerusalem? 9. What effect did it have on the multitude? 10. What did every man hear? 11. They that were amazed said what? 12. Who stood up with the eleven and preached a sermon? 13. To what prophet did Peter refer? 14. How had God approved Jesus of Nazareth? 15. Who had crucified and slain Him? 16. What effect did Peter's sermon have upon them that heard it? 17. What did they say unto Peter and to the rest of the apostles? 18. What then did Peter say? 19. How many were added to the church that same day?

Note. Part Sixth. The Gospel proclaimed by the apostles.

LESSON 47.

HOME MISSIONS.

1. *Why is the Church divided into many denominations?* (96)

The division of the Church into various denominations is due to the fact that not all Christians have faithfully held to all the Word of God, and also because opinions have differed as to the meaning of certain portions of God's Word.

If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. Jn. 8. 31, 32.

2. *What should be our relation to our own Evangelical Lutheran Church?* (97)

We should love our Church, be faithful to her confessions, diligently attend her services, and willingly work, suffer and sacrifice for her support and development.

Let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh. Heb. 10. 23-25.

Suffer hardship with me, as a good soldier of Christ Jesus. 2 Tim. 2. 3.

Let your manner of life be worthy of the gospel. Phil. 1. 27.

THE CHURCH AT JERUSALEM.

Acts 2. 42—7. 60.

State of the Church. All that believed continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread and in prayers, and many wonders and signs were done by the apostles. And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things in common, Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved.

The Apostles Persecuted. The miracles wrought by the apostles, and their bold preaching of Jesus and his resurrection offended the high priests and Sadducees. And the council commanded the apostles not to speak at all nor to teach in the name of Jesus. But they answered, We ought to obey God rather than men, and they continued with great power to give witness of the resurrection of the Lord Jesus. And believers were the more added to the Lord, multitudes both of

men and women. The rulers then caused the apostles to be beaten. But they rejoiced that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Deacons Chosen. When the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude, and they chose seven men, whom they set before the apostles; and when they had prayed they laid their hands on them.

The First Martyr. —(A. D. 36). One of these deacons, Stephen, full of faith and power, did great wonders and miracles among the people. And certain Jews arose, disputing with him. But they were not able to resist the wisdom and the spirit with which he spake. And they stirred up the people, and the elders, and the scribes, and came upon him and caught him, and brought him to the council, and set up false witnesses, who said, This man ceaseth not to speak blas-



phemous words against this holy place and the law. In his defense Stephen spoke at length, before the council, of the great things which the Lord had done since the days of Abraham and of the constant disobedience of the people, and of their continued hardness of heart which had made them the betrayers and murderers of the Just One. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Spirit, looked up into heaven, and saw the glory of God, and said, Behold, I see the heavens opened, and the Son of

man standing on the right hand of God. Then they ran upon him with one accord and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And Stephen called upon God, saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

Questions. 1. What is said of these first Christians? 2. What about their property? 3. How did they continue daily? 4. What is said of the increase of this first congregation? 5. Who were offended at the miracles wrought and the preaching of Jesus? 6. What did the council command? 7. What did they answer? 8. What did the rulers cause to be done? 9. How did this affect the apostles? 10. What was the murmuring of the Grecians against the Hebrews about? 11. When the twelve called the multitude of the disciples what did they advise? 12. How was this advice received by the multitude? 13. How were the seven men put into office? 14. What is said of Stephen? 15. Who stirred up the people, the elders, and the scribes, and why? 16. What was done? 17. What did the false witnesses say? 18. When the enemies heard Stephen's defence, what did they do? 19. What did Stephen see and say? 20. What was done to Stephen now? 21. What young man is mentioned? 22. What were Stephen's last words?

Note. Emphasize loyalty to our own Church. It is our duty to work, suffer and sacrifice for her support and development. She must grow. Not only "the scattered brethren in faith", who have no church affiliation but the unchurched masses, regardless of color and nationality, must be gathered in and christianized. The *Augustana Synod* is composed of the following conferences: Illinois, Minne-

sota, Iowa, Kansas, New York, Nebraska, Columbia, California, Superior, New England, Red River Valley, Canada, and Texas; and also three Mission Districts: Inter Mountain, Montana, and South Eastern and Alaska. To which Conference or District do you belong? Each Conference and District is a part of the Synod. Then again, each Conference is divided into Districts, and the Districts into congregations and Missions. Locate your own Church and Sunday-school with reference to all these divisions.—See the last *Minutes of the Augustana Synod* and supply information as to number of churches and pastors, and other facts that the children ought to know about their Church.

LESSON 48.

FOREIGN MISSIONS.

PAUL THE APOSTLE TO THE GENTILES.

Acts 13—28.

Paul's First Missionary Journey (A. D. 45, 46). Now there were in the church at Antioch several prophets and teachers. Among them were Barnabas and Saul, who is also called Paul. As they ministered to the Lord, and fasted, the Holy Spirit said, Send out Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away. On his journeys, Paul first preached the word of God in the synagogues, to the Jews; but when they rejected it he turned to the Gentiles. And when the Gentiles heard the gospel they were glad, and glorified the word of the Lord. But the Jews, which did not believe, and some hostile Gentiles, raised up persecution against Paul in many places, so that he was often in prison, received stripes, was beaten and stoned, and had to flee from one city to another (2 Cor. 11. 23-27). On the first missionary journey, Paul together with Barnabas visited many cities of Asia Minor, in which he preached the gospel, making many disciples and founding churches. And when they had arrived at Antioch, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

The Assembly at Jerusalem (A. D. 51). And certain of the Pharisees who believed had arrived from Judæa at Antioch and taught, saying, Except ye be circumcised after the manner of Moses, ye cannot be saved. Now when a dissension arose, Paul and Barnabas and certain of the others were sent to Jerusalem unto the apostles and elders about this question. And Paul also brought with him Titus, a Greek (Gal. 2. 1, 2). And when they were come to Jerusalem, they were received by the church. And the apostles and elders came together to consider this matter. And the whole church decided, in accordance with the prophets, not to put the yoke on those Gentiles, who turned to God, that they should be circumcised, and keep the law of Moses. When the disciples at Antioch heard this, they rejoiced for the consolation it brought them.

Paul's Second Missionary Journey (A. D. 52-54). After having remained for a time in Antioch, Paul entered upon his second missionary journey. And he went through Syria and Cilicia, confirming the churches. On this journey he found a disciple, named Timothy, whom he took with him. And they went through Phrygia and the region of Galatia. And having come down to Troas, a vision appeared to Paul in the night; there stood a man of Macedonia and beseeched him, saying, Come over into Macedonia, and help us. From this Paul understood that the Lord had called them to preach the gospel to them. Therefore they sailed to Macedonia, taking Luke with them. And

they came to several cities, among them Philippi and Thessalonica. From thence Paul came even to Athens and Corinth in Greece. In the latter city he tarried one year and six months, preaching the word of God; and many Corinthians believed and were baptized. Afterwards he returned and visited Ephesus in Asia. And having gone up and saluted the church at Jerusalem he went down to Antioch.

Paul's Third Missionary Journey (A. D. 55-59). After he had spent some time at Antioch, he departed and went over all the country of Galatia and Phrygia, strengthening all the disciples, and came to Ephesus. There he taught for a space of two years, and God wrought special miracles by the hands of Paul. And the word of God grew mightily and prevailed; so that sorcery and idolatry suffered a great check in many portions of Asia. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem and thence to Rome; for he desired to come even to Rome in the fulness of the blessing of the gospel of Jesus Christ (Rom. 1. 9-15; 15. 22-29). He therefore departed from Ephesus and went to Macedonia and from thence to Corinth and tarried there three months. After that he returned and came to Jerusalem at the time of Pentecost.

Paul's Imprisonment and Journey to Rome. But the Jews that were of Asia, when they saw him in the temple, stirred up all the people, and laid hands

on him, crying out, Men of Israel, help; this is the man that teaches all men everywhere against the people and the law and this place. And the



people took Paul, intending to kill him. But the captain of the Roman legion took him away from them and sent him to the Roman governor at Cæsarea. There Paul remained two years (A. D. 59-61), but none of his acquaintance were forbidden to minister or come unto him. And when the Jews accused him, he defended himself, say-

ing, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all. At last he appealed to Caesar. Then he was sent to Rome (autumn of the year 61) accompanied by Luke, and arrived there after a very troublesome voyage (in the spring of 62). In Rome he was allowed to dwell by himself with a sol-

dier who kept him. And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

The Epistles of Paul. Paul not only preached the gospel and established churches, but also constantly cared for the churches among the Gentiles. For this reason he also wrote many Epistles while on his journeys, as well as during his imprisonment, in which he expounds diverse doctrines of the gospel, reproves gainsayers, and adjusts affairs of the churches. Thirteen of his Epistles, some of which were addressed to churches, others to individuals, are preserved in the New Testament. During his second missionary journey, he wrote Two Epistles to the Thessalonians (A. D. 53) from Corinth, in which he teaches them concerning the "coming of the Lord," strengthening them in the faith while they were suffering persecution. During his third missionary journey he wrote one Epistle to the churches of Galatia, two to the Corinthians and one to the Romans. The Epistle to the Galatians was written from Ephesus (A. D. 57), because of Jewish teachers who misled them, teaching that they must fulfil the law of Moses. In this Epistle, he demonstrates that man is not justified by the works of the law, but by the faith of Jesus Christ. In the two Epistles to the Corinthians (written A. D. 58—the first from Ephesus, the second from Mace-

donia), he reproves their dissensions, and instructs them in regard to proper order and discipline in the church. The Epistle to the Romans (written from Corinth in the earlier part of A. D. 59) proclaims the Gospel as "the power of God unto salvation to every one that believeth." After Paul's imprisonment in Jerusalem (A. D. 59) he wrote (possibly from Rome) the Epistles to the Colossians, Philemon, Ephesians, Philippians, two to Timothy, and one to Titus. In the Epistle to the Colossians he shows how Christ is all and in all. The Epistle to Philemon, a Christian of Colossae in Phrygia, contains a pleading for a servant who had escaped from his master, but was converted by Paul. The Epistle to the Ephesians exhibits the Church as the body of Jesus Christ. In the Epistle to the Philippians he speaks of joy in the Lord. The two Epistles to Timothy and the Epistle to Titus teach how the Church shall be cared for and governed. The second Epistle to Timothy was written by Paul shortly before his death. Therein he says (2 Tim. 4. 7, 8, 18), I have fought a good fight; I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

- Questions.* 1. Who is the great apostle to the Gentiles?
2. Who else is mentioned among the teachers at Antioch?

3. How did Paul and Barnabas come to leave Antioch and start on a missionary journey? 4. How were they sent out, and how were they received? 5. What is said of their first journey? 6. What is said of the assembly at Jerusalem? 7. Tell all about Paul's Second and Third Missionary Journeys. 8. Tell all about Paul's imprisonment and journey to Rome. 9. Name and tell something about Paul's epistles.

Note: Emphasize Foreign Mission work and apply lesson. Remember our own fields in China, Africa and India.

LESSON 49.

THE OFFICE OF THE MINISTRY.

1. *To what office in the Church has Christ entrusted the ministration of the means of grace?* (95)

Christ has entrusted the ministration of the means of grace to the ministry instituted by Him, which is also called the ministration of the Spirit.

Jesus said to the disciples: Peace be unto you: as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain they are retained. Jn. 20. 21-23.

Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. 1 Cor. 4. 1.

Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven. Mt. 18. 18.

THE LABORS OF THE TWELVE APOSTLES
AND THEIR CO-LABORERS.

The Labors of the Twelve Apostles. Peter, James (son of Zebedee), and John, who had been the most devoted disciples of Jesus, were the principal leaders of the Christian Church among the Jews. Peter was the first to preach the gospel both to the Jews and to the Gentiles. He was cast into prison in Jerusalem



Augustana Theol. Seminary, Rock Island, Ill.

(A. D. 44), but was rescued, and from that time he journeyed about as bearer of the gospel message, especially among the Jews. During the latter part of his life he was leader of a church in Babylon (Acts 12. 1-17; 1 Cor. 9. 5; Gal. 2. 7-10; 1 Pet. 5. 13). From this place he wrote his first Epistle to the churches of Asia Minor, which had been left in distress by the imprisonment of Paul. These he exhorts to a holy life, patience and hope under their persecutions. Shortly before his death he wrote his second Epistle to the same churches, warning them of false teachers, who follow their own lusts. Concerning his death,

Jesus had informed him that he should glorify God by suffering martyrdom (Jn. 21. 18, 19). James (son of Zebedee), was beheaded (A. D. 44), in Jerusalem, and became the first martyr of the apostles (Acts 12. 1, 2). His brother, John, the disciple whom Jesus loved, labored at first together with Peter in Palestine. During the later years of his life he ministered to churches in Asia Minor (Acts 3, 4; Gal. 2. 1-9; Jn. 13. 23; Rev. 1-3). He has written one Gospel, three Epistles, and Revelation. His Gospel was written to show that Jesus is the Christ, the Son of God. Of his three Epistles, the first is a general epistle to the Christians and treats of the communion of believers in love, with the Father and with His Son, Jesus Christ. The second and third Epistles were written to individual Christians. For the testimony of Jesus Christ, John was, for a while, in the isle of Patmos. There Jesus Christ revealed to him things that shall be in the kingdom of God, even to the end of the world; and what he heard and saw he wrote in a book, which is called *The Revelation*, and is the only prophetic book in the New Testament (Rev. 1. 9). John lived to a great age. Matthew wrote one gospel to Jewish Christians in order to show that Jesus is the promised Messiah, who has come to fulfil the law and the prophets. All of the apostles began their work in Jerusalem, but afterwards went forth bearing witness for Jesus to all nations, preaching everywhere, the Lord working with them, and confirming the word with signs following. But Jesus had told them that the

world should persecute them for His name's sake (Mk. 16. 20; Jn. 15. 20, 21.)

Co-laborers of the Apostles. Many prominent teachers labored in the earliest churches as co-laborers of the Apostles. The most noteworthy are: 1. James, the Lord's brother, who became leader of the Church in Jerusalem (A. D. 44), after the departure of Peter and the death of James, the Apostle. He was present at the meeting of the Apostles in Jerusalem, and was considered, like Peter and John, a pillar in the Church among the Jews (Gal. 1. 19; Acts 12. 17; Gal. 2. 9). He is the author of an Epistle, addressed "to the twelve tribes scattered abroad," wherein he condemns the dead faith that is without works, and extols the Gospel as the perfect law. 2. Jude, brother of James, wrote a general Epistle to Christians, warning of false teachers that turn the grace of God into lasciviousness. Among the co-laborers of Paul, the most prominent are: Barnabas, Titus, Timothy, Luke and Apollos. Barnabas labored together with Paul up to the time of the latter's second missionary journey (Acts 15. 34-38). Titus was authorized by Paul to regulate the affairs of the Church in the isle of Crete, where he received his Epistles from Paul. Timothy accompanied Paul on the latter's second and third missionary journeys, and served with him in the gospel, as a son with the father (Phil. 2. 22). Paul gave the Church in Ephesus into his charge, and in that place he received two Epistles from Paul. Luke, the physician, was

Paul's companion during the second and third journeys, also on the journey to Rome where he also remained with him (Col. 4. 14; Acts 16. 10; 20. 5; 28. 16; 2 Tim. 4. 11; Philem. 24). He wrote a Gospel and the Acts of the Apostles. His Gospel, written to Gentile Christians, proclaims Jesus as the merciful Saviour of all men. In the Acts he gives a record of how the Gospel spread from Jerusalem, among Jews and Gentiles, even to Rome. Apollos came to Ephesus after Paul's second journey. He was an Alexandrian Jew, eloquent and mighty in the Scriptures, but knew only of the baptism of John. In Ephesus he was more perfectly instructed in the way of the Lord. From thence he passed into Greece where "he mightily convinced the Jews publicly, showing by the Scriptures that Jesus was Christ." He became teacher in the church in Corinth (Acts 18. 24; 19. 1; 1 Cor. 3. 6). He is considered by many as the author of the Epistle to the Hebrews, the author of which is unknown. This is a general Epistle to Jewish Christians, in which they are exhorted to hold fast the profession of faith without wavering, and which proves that Jesus is the Messiah, in whom the types of the Old Testament are fulfilled. Mark, a nephew of Barnabas, had his home in Jerusalem. He labored with Paul, Barnabas and Peter (Col. 4. 10; Acts 12. 12, 25; 15. 38; Philem. 24; 1 Pet. 5. 13). He wrote a Gospel for Gentile Christians, in which Jesus is represented as the mighty Saviour. All the books of the New Testament were written in the Greek language.

Questions. 1. Who were the principal leaders of the Christian Church among the Jews? 2. Where was Peter cast into prison in the year 44? 3. Of what church was he leader during the latter part of his life? 4. What had Jesus informed him concerning his death? 5. What two Epistles did Peter write? 6. Who became the first martyr of the apostles, and how? 7. What is said of John, the brother of James? 8. What books of the Bible did John write? 9. What is said of Matthew? 10. Where did all the apostles begin their work? 11. What did they do afterwards? 12. Name the co-laborers of the Apostles, and their writings.

Note. The Church has great need of ministers. The Lord has established the office of the ministry and it is therefore not a human institution. It is the highest and most sacred office that can be entrusted to man, it receives its authority to preach the gospel and administer the sacraments from God through the Church, to which Christ, through His Word, has given the authority of the keys (Mt. 18. 17-20). We should pray for the opportunity of serving the Lord in this way (Lk. 10. 2). How many boys in your class would like to serve the Lord as ministers of the gospel?

LESSON 50.

HOMES FOR THE ORPHANS.

And they came to Capernaum: and when Jesus was in the house he asked them, What were ye reasoning on the way? But they held their peace: for they had disputed one with another on the way, who was the greatest. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and servant of all. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.



Orphans' Home, Vasa, Minn.

John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him because he followed not us. But Jesus said, Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having two feet to be cast into hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire. Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another. (Mk. 9. 33-50.)

Questions. 1. To what place did they come? 2. To what does Jesus' question to His disciples refer? 3. How can any man be "first"? 4. What did Jesus do? 5. What did He say about receiving little children in His

name? 6. What did John say that the disciples had seen? 7. What attitude had the disciples taken to the man? 8. What did Jesus say? 9. What is said about giving a cup of water? 10. What does Jesus say about causing one of these little ones to stumble? 11. What is said of thy hand and foot, when should they be cut off? 12. When would it be better to cast out the eye, and why?

Memorize:

For every one shall be salted with fire. Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

Note. Emphasize our duty to take care of the orphans in general. The Church must provide homes and institutions where children, whose parents cannot care for them, or who have no parents or sponsors, can be taken care of and nurtured in a Christian way. Children are not only to be clothed and fed, but be instructed in the Word of God. Within the Augustana Synod and its Conferences are ten Orphans' Homes, owned and controlled either by the Synod or its Conferences; also some individual congregations have their own Orphans' Homes. Give, if possible, a history of the Orphans' Home in which your Sunday-school may be particularly interested.

LESSON 51.

HOMES FOR THE AGED.



Memorize entire psalm:

1. Preserve me, O God; for in thee do I take refuge.
2. O my soul, thou hast said unto Jehovah, Thou art my Lord:
I have no good beyond thee.

3. As for the saints that are in the earth,
They are the excellent in whom is all my delight.
4. Their sorrows shall be multiplied that give gifts
for another god:
Their drink-offerings of blood will I not offer,
Nor take their names upon my lips.
5. Jehovah is the portion of mine inheritance and of
my cup:
Thou maintainest my lot.
6. The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.
7. I will bless Jehovah, who hath given me counsel;
Yea, my heart instructeth me in the night seasons.
8. I have set Jehovah always before me:
Because he is at my right hand, I shall not be
moved.
9. Therefore my heart is glad, and my glory re-
joiceth:
My flesh also shall dwell in safety.
10. For thou wilt not leave my soul to Sheol;
Neither wilt thou suffer thy holy one to see cor-
ruption.
11. Thou wilt show me the path of life:
In thy presence is fulness of joy;
In thy right hand there are pleasures for ever-
more.

Ps. 16.

Note. This Psalm is remarkable for its evangelical spirit. In none of the psalms is the faith stronger, the hope and the certainty of immortal life more fully developed. It is ascribed to David by Peter in the Acts 2. 25 and 13. 35

It contains the confident prayer of one whose highest satisfaction is in God and in good men (vv. 2, 3), who renounces all the ways of idolatry (v. 4), and who finds in God not only ample wealth and happiness for the present (vv. 5-7), but also a continuous prospect of the truest life (vv. 8-11). This Psalm is also quoted by Peter in Acts 2 and 13 as a prophecy of the Resurrection of Christ. "The freshness and vivid coloring, the warmth and brilliancy of imagery, may point to the early portion of David's reign ere yet the dark cloud had fallen on his spirit". (See F. C. Cook and J. R. Dummelow). Application may be made on the duty of the Church to care for the aged, and the response that this care finds in the heart of those who recognize God's governing love in and through His Church. The Augustana Synod, with its Conferences, has ten Homes for the Aged.

LESSON 52.

INNER MISSIONS.

THE JUDGMENT.

When the Son of man shall come in his glory and all the angels with him then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right, and the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the

kingdom prepared for you from the foundation of the world: for I was hungry and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life (Mt. 25. 31-46.)

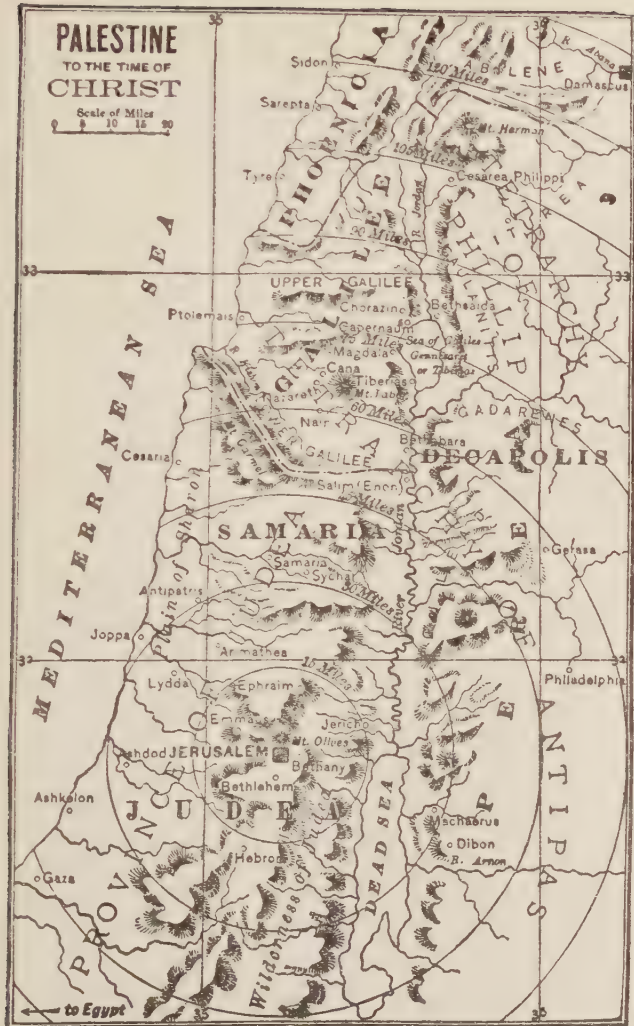
Questions. 1. In what six ways had those on Christ's right hand shown charity? 2. How had all these things

been done unto Christ? 3. Why were those on the left hand sent away from Christ? 4. How can we also serve Christ?

Notes. Emphasize the principles expressed in the words: "Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me", and "Inasmuch as ye did it not unto one of these least, ye did it not unto me," and apply them on Inner Mission work.—The real Inner Mission worker is the Christian who, constrained by the love of Christ, and burning with a holy desire to save souls, is working in order to help, to serve, to rescue, to instruct, to guide, to comfort, bodily and spiritually, all who may need Christian care. The Inner Mission work is best carried on and mostly needed in the larger cities. Our Synod has special Inner Mission workers in Chicago, Minneapolis, St. Paul, Seattle, and San Francisco. The Inner Mission is called upon to help those that come to the cities unacquainted with conditions and need advice and assistance; to help people to get work; to help the unfortunate families; to help persons who have come into the clutches of the law to their deserved liberty or justly reduced penalty; to assist parties at the Court of Domestic Relations, Juvenile Court, and Detention Hospital; to visit the Jail, Prison, Insane Asylum, the County Hospital, Tuberculosis Sanitarium, Lodging houses, Hotels, Immigrant rooms at the depots, etc., and to preach the gospel everywhere, and especially to those who have no church affiliation; also to give material aid and spiritual care to the seamen and the loggers.—This is a tremendous field for Christian activity, and we should do all we possibly can for this work.

PALESTINE TO THE TIME OF CHRIST

Scale of Miles
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